VIEW

OF

THIS AND THE OTHER WORLD;

WITH THE

STATE OF SAINTS AND SINNERS IN BOTH, CONTRASTED.

PARTICULARLY DESCRIBING THE

SOLEMN ENTRANCE WHICH THE SOUL MAKES INTO

THE OTHER WORLD AT DEATH.

IN SEVERAL PRACTICAL DISCOURSES.

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THE

The State and Characters of Believers, as they are of God, with their knowledge thereof, illustrated;

and

A Description of the Unregenerate World lying in wickedness.

Several Sermons preached at Etterick, in the end of the year 1728, and beginning of 1729.

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1 John v. 19.

And we know that we are of God, and the whole world lieth in wickedneſs.

AS it was ſaid to Rebekah, Gen. xxv. 23. *Two nations are in thy womb, and two manner of people ſhall be ſeparated from thy bowels— and the elder ſhall ſerve the younger;* ſo it may be ſaid of this text. Two manner of people are here, to one of which all of us do belong, *viz.* Thoſe that are of God, and thoſe that are of the world. The latter is the elder, and ſhall ſerve the younger, Pſal. xlix. 14. *The upright ſhall have dominion over them in the morning.*

1. There is a people, that though they are *in* the world, are not *of* it, but ſeparated from it: *And we know that we are of God.* Here conſider, (1.) The original of that people: They are *of God;* that is, begotten and born of God, regenerate perſons, born again. They are a heavenly people in reſpect of their extract, *born from above*, 2 Pet. i. 4. (2.) Who they are in particular: *We* are they, *we* believers in Chriſt.

Thoſe that having received the call of the goſpel to come out of the world lying in wickedneſs, have by faith embraced the call, and come away, John i. 12, 13. 2 Cor. vi. 17. (3.) The knowledge they have of their original: *We know that we are of God.* We are not only regenerate, but we *know* that we are ſo. Not that all of them know ſo much, but ſome of them do; there may be children ſo young, that they know not their father's and mother's names; but the elder children know them very well. This comes in here for the comfort of believers againſt the ſin unto death, ver. 16. which the regenerate cannot fall into, ver. 18.

2. There is another people, who are *not of God*, but are quite diſtinct from thoſe that are ſo. Here conſider, (1.) Who they are, *the world*, that is, the unregenerate; theſe are the people diſtinct from, yea in an oppoſite intereſt to, the people of God. It is plain, *the world* is taken here, not for the place, but for the men of the place, and theſe not the ſtrangers and pilgrims in it, but the natives who have no other but a worldly birth, and who are in it as at home in their own country. The phraſe is taken from the Old Teſtament, where the church is called *the ſons of God*, Gen. vi. 4. thoſe without the church, *the earth*, Gen. xi. 1. in oppoſition to heaven; being the earthly men in oppoſition to the heavenly men; men whoſe birth, temper, and manner of life are all worldly. (2.) The character of this people; they are *lying in wickedneſs*, or *in the wicked one*, viz. the devil. They are lying in ſin, in the guilt and filth, and under the reigning power of it, and ſo under the power of the devil. They are not riſing and wreſtling out of it, but they are lying in it, ſleeping, dead, and buried in it. (3.) The extent of this character; it belongs to them all, *the whole world*. There are many differences among thoſe of the unregenerate world; ſome of them are profeſſors, ſome profane, but the former as well as the latter are lying in wickedneſs.

That

That I may give you ſome view of this text, in its different branches, I ſhall eſſay to open up the three following points of doctrine therefrom, *viz.*

DOCT. I. *All true believers are of God, and ſo ſeparated from the world lying in wickedneſs.*

DOCT. II. *Peoples being of God, and ſeparated from the world lying in wickedneſs, is what may be known by themſelves.*

DOCT. III. *The whole unregenerate world lieth in wickedneſs.*

DOCT. I. *All true believers are of God, and ſo ſeparated from the world lying in wickedneſs.*

IN handling this point, I ſhall ſhew,

I. How true believers are of God.

II. How, as they are of God, regenerate perſons, they are ſeparated from the world lying in wickedneſs.

III. Make improvement.

I. I am to ſhew how true believers are of God. One is ſaid to be of God two ways:

1. By creation; and ſo all things are *of God*, Rom. xi. 36. Thus the devils themſelves are of God as their Creator, and ſo is the *world*. But this is not the being *of God* here meant. They may be God's creatures, who nevertheleſs are the children of the devil.

2. By generation, as a ſon is of a father. And this is twofold.

1*ſt*, Eternal generation: ſo Chriſt alone is *of God*, John vi. 46. Pſal. ii. 7. He is the Son of God by generation of the perſon of the Father, having the ſame numerical divine eſſence eternally and neceſſarily communicated to him from the Father. Hence he is ſelf-exiſtent, independent, and equal with the Father, John v. 26. Phil. ii. 6. Neither is this meant here.

2*dly*, Temporal generation, called *regeneration*,

which is a work of God's grace on the ſouls of men, reſembling natural generation. And thus believers, and none elſe are *of God*, John i. 12. 13. and viii. 47. We are all born from below naturally; but we muſt be born from above ſpiritually, if we ſee heaven, John iii. 3. *Except a man be born again* [marg. *from above*] *he cannot ſee the kingdom of God.* All the elect are born ſo, ſooner or later. They naturally lie in the foul womb of the world with others, but the power of divine grace ſeparates them therefrom.

The work of regeneration is held forth under a double notion, ſhewing the regenerate to be *of God.*

(1.) It is a being *begotten of God*, 1 John v. 18. *He that is begotten of God, keepeth himſelf, and that wicked one toucheth him not.* God himſelf is the Father of the new creature: it is of no lower original. The incorruptible word of the goſpel is the ſeed of it, Jam. i. 18. 1 Pet. i. 23, 25. A word is caſt into the heart, which by the efficacy of the Spirit changes one into a new nature. It is done by means of the reſurrection of Chriſt, ver. 3. Chriſt lay in this womb of the earth in the grave, as a public perſon having ſatisfied juſtice, he was raiſed, came forth of the grave, as the firſt-born from the dead; and in virtue thereof the dead elect are raiſed out of their grave of ſin, as the next born from the dead.

And this notion of regeneration ſpeaks the parties themſelves to have no hand in it, more than a child hath in its own generation. So that as regenerate, they are wholly of God; and owe their being in grace to him purely, not to their own free will.

(2.) It is a being *born of God*, 1 John v. 18. *Whoſoever is born of God ſinneth not.* By his Spirit alone the new creature is formed in all its parts, and brought forth into the new world of grace, John iii. 5. And this notion of it ſpeaks the parties to receive life by the Spirit, and to be brought forth to act that life; and none other but the Spirit to be the cauſe thereof, John i. 13.

Now

Now by this means, *viz.* regeneration, believers are of God.

1. As partaking of the divine nature, as the child doth of the nature of the parent, 2 Pet. i. 4. There is a fulneſs of grace lodged in the man Chriſt, out of which they receive grace for grace, and ſo with him partake of the divine nature, being made one ſpirit, or of one ſpiritual and divine nature with him. Even as they received a corrupt nature derived to them from Adam, by which they were originally of the wicked one.

2. As bearing the image of God, in knowledge, righteouſneſs, and holineſs. By regeneration they are like him; and if it were perfect, they would be perfectly like him. For in regeneration Chriſt is formed in them, Gal. iv. 19. that is, they are the image of the man Chriſt, who is the image of the inviſible God.

3. As being of his family, Eph. iii. 14, 15. and that not as ſervants only, but as children, 2 Cor. vi. 17, 18. The new birth is a high birth; by it the ſinner is a member of the family of heaven; God is his Father, Chriſt is his elder brother, and the angels and ſaints are his brethren.

4. As owing their new being to him only in the efficacy of his grace, Eph. ii. 10. *For we are his workmanſhip, created in Chriſt Jeſus unto good works.* Our natural being we owe in part to our parents, Heb. xii. 9. but our gracious being to God only. That we are men, we owe it to him, in the efficacy of his creating power; and that we are ſaints, we owe it to him, in the efficacy of his quickening and renewing grace, Gal. iv. 28. *Now we, brethren, as Iſaac was, are the children of promiſe.*

II. I ſhall ſhew how believers, as they are of God, regenerate perſons, are ſeparated from the world lying in wickedneſs. Negatively,

1. Not in reſpect of place, 1 Cor. v. 9, 10. They

are ſtill *in* the world, and muſt be till the Lord call them home; though they are not of the world. God could, in the moment of converſion, have tranſported converts into heaven, taken them out of the world for good and all; but he has ſeen meet for their trial, and the glory of the power of his grace, to keep them in the world a while; and yet to keep them ſeparate from them.

2. Not in reſpect of gathering them into pure unmixed ſocieties for worſhip. There are no ſuch viſible church-ſocieties in the world, Matth. xiii. 28, —30. Separating from the world lying in wickedneſs is not ſuch an eaſy thing, as viſible church ſeparating; they may be forward enough to that, who are yet with the world lying in wickedneſs, Jude 19. and may go from party to party in the viſible church, who are ſtill of the world's party, not of God. But poſitively, the regenerate as ſuch are ſeparated from the world.

1. In reſpect of their being broke off from that corrupt maſs, and become a part of a new lump. Adam falling left all mankind earthly men, bearing his corrupt image; Chriſt is become a ſecond Adam, the head of heavenly men, bearing his image, 1 Cor. xv. 47, 48. Now the regenerate are ſeparated from the former ſociety, and become members of the latter, through regenerating grace. They are become members of Chriſt's myſtical body, of the inviſible church, a diſtinct though inviſible ſociety.

2. Their being delivered from under the power of the god of this world, *viz.* Satan, Acts xxvi. 18. Satan is the god of this world; the wicked are led by him at his will; he works effectually in them, and blinds their minds, 2 Cor. iv. 3, 4. But the regenerate are got out from under his ſubjection, delivered from his kingdom, Col. i. 13. He is indeed an enemy to moleſt them, but not their king that reigns over them; his involuntary priſoners they may be for a time, but they are no more his willing ſubjects.

3. Their

3. Their having a Spirit, even the Spirit of God dwelling in them, which the world have not, Rom. viii. 9. Jude 19. When Lazarus's ſpirit entered again into his body, he was ſeparated from the congregation of the dead; and when a dead ſinner gets the Spirit of Chriſt breathed into him, he is ſeparated from the world, as much as the living from the dead.

4. *Laſtly*, Their having a diſpoſition, frame, bent, and caſt of heart and ſoul, oppoſite to that of the world; ſo that they are as much ſeparated from the world, as enemies are one from another, Gen. iii. 15. Hence they are in their great deſigns, affections, courſe and manner of life, non-conformiſts, and oppoſites to the world: as oppoſite as Caleb and Joſhua were to their unbelieving countrymen, Numb. xiv. 24.

From this doctrine, we may learn the following things.

1. This ſpeaks the dignity of believers. They are the truly honourable ones, as being of God; they are the excellent of the earth. What avails it that men can boaſt of their honourable extract in the world, while it ſtill remains true, that they are of their father the devil? The beggar on the dunghill being of God, is more honourable than the wicked king ſitting on his throne, attended with all the majeſty of a kingdom.

2. It ſpeaks the privilege of believers. Every one will care and provide for his own: be ſure God will then take ſpecial concern about believers, Matth. vi. 31, 32. *Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be clothed? (For after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things.* But many ſuch, ye may ſay, are ſorrily provided for. *Anſ.* Ye are too haſty in ſuch a judgment, Heb. xi. 16. *God is not aſhamed to be called their God; for he hath prepared*

pared for them a city. Every one will protect his own too; God will then protect believers, and he will avenge all their quarrels. There is never an unkindneſs done to them, but he will reſent it, as ye will ſee from Chriſt's procedure with the wicked at the laſt day, Matth. xxv. There is not a hard word ſpoken to them, nor a wrong look given them, but he will cauſe their enemies pay for it.

3. It ſpeaks the duty of believers. Carry yourſelves as becomes your dignity and privilege, as thoſe that are of God. Truſt him with all your concerns, in all your ſtraits; walk tenderly before him, remembering that your follies reflect diſhonour on him ye belong to; and that ye are to evidence your being of God, by your ſteering another courſe than the world lying in wickedneſs.

4. *Laſtly,* It ſhews the ſelf deceivery of unbelievers, pretenders to a ſaving intereſt in God, while in the mean time they are lying together with the world in wickedneſs. How can they be of God, who are not ſeparated from the world, but walking according to the courſe thereof, in the luſt of the fleſh, the luſt of the eyes, and the pride of life.

But I proceed to the ſecond doctrine from the text.

Doct. II. *Peoples being of God, and ſeparated from the world lying in wickedneſs, is what may be known by themſelves. We know that we are of God,* ſays the apoſtle. There is a people *in* the world, yet not *of* the world, but ſeparated from it; and they may ſee that they are ſuch.

In treating this ſubject, I ſhall ſhew,

I. What knowledge may be had of this.

II. Make ſome practical improvement.

I. I am to ſhew what knowledge may be had of this, That one is of God, and ſeparated from the world lying in wickedneſs.

There are three ways of coming to the knowledge of a thing. 1. By

1. By our ſenſes, as we know fire to be hot, and ice to be cold. But this matter cannot be known that way. The grace of God, and the ſpiritual privileges of believers, are not the objects of ſenſe. Indeed, if ſeparation from the world were juſt a ſeparating from one party and joining with another in church-ſociety; we might know it by ſenſe; but it is not ſo.

2. By extraordinary revelation, viſions, voices, or impreſſions. Such things have been, as in Abraham's caſe, Gen. xvii. 1, 2. But that diſpenſation is ceaſed, the canon of the ſcripture being completed, and we referred to it, as unto *a more ſure word of prophecy*, 2 Pet. i. 19. It was never common to all, though all are required to know this, ver. 10. Aſſurance then of one's being in a ſtate of grace, may be attained without extraordinary revelation.

3. By rational evidence, as ſeeing a houſe, we know it has been built by ſome one; ſeeing the world, we know that it has been created of God; becauſe they could not make themſelves. So men may know themſelves to be of God, by *giving diligence to make their calling and election ſure*, 2 Pet. i. 10. Two things concur here.

1*ſt*, Spiritual diſcerning, a ſpiritual ſight, taſte, or feeling of the things of God, in ourſelves or others, 1 Cor. ii. 14. It is the total want of this in ſome, that makes them deceive themſelves; they have no ſpiritual diſcerning, to diſtinguiſh between God's people and the world; ſo they are like men in the dark, that know not where they are, nor whither they are going. And the weakneſs of this diſcerning in many of God's people, robs them of the comfort they might have.

2*dly*, Spiritual reaſoning on ſcripture grounds, 1 John v. 13. Theſe things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. The word is the rule, which pronounces of mens ſtate in the general;

general; by ſpiritual diſcerning believers ſee in themſelves or others, thoſe things concerning which the ſcripture pronounces; and by ſpiritual reaſoning they come to know by theſe means that they are of God, and ſeparated from the world lying in wickedneſs. Now, by way of rational evidence, one may know this of a two-fold object.

1. Of others. One may know that others are of God, and ſeparated from the world, diſcerning the image of God ſhining forth in them, and hence gathering that they are of God, and not of the world. So the apoſtle in the text ſpeaks of others as well as himſelf. There is a ſpiritual diſcerning in that caſe, as Barnabas ſaw the grace of God in the converts at Antioch, Acts xi. 23. And this knowledge is ſuppoſed in the command of loving one another, given to God's people; for how can men love others as of God, if they cannot know them to be ſo?

2. Of themſelves. A true believer may know himſelf to belong to God, and not to the world. So the apoſtle ſays in the text, We know that we are of God. There are ſuch marks of diſtinction betwixt the two ſocieties fixed in the word, that, by ſpiritual diſcerning and reaſoning, one that is of God may be ſatisfied, that he is really of God, and needs not be always in the dark in that point.

But betwixt that knowledge concerning one's ſelf and others, there is this remarkable difference.

1ſt, In the caſe of others, we can have, by rational evidence, only a judgment of charity, not of certainty, without extraordinary revelation, ſuch as Ananias had with reſpect to Paul, Acts ix. 15. This is founded upon probable appearance of the grace of God in them, which yet may be but an appearance. Hence the beſt of men may be deceived in their opinion of others, as Philip was with Simon Magus. The devil's goats may be taken for Chriſt's ſheep, by very diſcerning Chriſtians. Of this I would ſay,

(1.) We ſhould not be raſh in giving or refuſing that

that judgment, but hold pace with the appearance or non-appearance of the grace of God in them. We are bid to beware of men; for we are told all men are liars: and many a fair outside there is, where there is a foul inside, that a little trial discovers; therefore we ought not to have the persons of any in admiration. On the other side, the grace of God may dwell with much dross; therefore we are to beware lest we trample the jewel under foot, because it lies in a dunghill.

(2.) The love bestowed on hypocrites is not all lost, and therefore it is safest erring on the charitable side. A man may love Christ in a hypocrite; not that Christ dwells in any such, but that what we bestow on any for Christ's sake, whether they really deserve it or not, will not lose its reward, Mark ix. 41. And by the rule of charity, we are obliged to put the best construction on our neighbour's state and way that they can reasonably bear, 1 Cor. xiii. 7. One had better judge ten hypocrites sincere, for that may be duty, than one sincere person a hypocrite, for that must always be so.

(3.) Let us carry our judgment of others no farther than that of charity, and not pretend to a certainty, which is not competent to us in that case, but to God only. He alone is the searcher of hearts, without the knowledge of which an absolute certainty cannot be attained. Keeping within our own bounds, the deceit discovered in the world would brangle us the less, as being not inconsistent with the judgment that we formed.

2*dly*, In our own case, we may have by rational evidence a judgment of certainty, without extraordinary revelation. We may in an ordinary way, if we really belong to God, be infallibly assured of it. The reason of the difference is plain; we see the open actions and carriages of others, but we cannot know the secret springs of them, the principles, ends, and manner of them, upon which the main stress lies; but

but we may know theſe things in ourſelves. What moves ourſelves ſo to walk, we can aſſuredly know; but what moves others, we cannot know that.

This is clear from the following grounds.

(1.) A true child of God may aſſuredly know his relative ſtate in the favour of God. Though he cannot open the ſealed books of the decrees, and read his name at firſt hand in the decree of election; yet by comparing the word of God in the Bible, and the work of God in his own ſoul; he may know himſelf to be one of the elect, 2 Pet. i. 10. Heb. vi. 11. to be one of thoſe for whom Chriſt died, and of the family of God, Rom. viii. 16, 17.

(2.) He may diſcern in himſelf real grace, and know that he believes in Chriſt, as ſure as he breathes, 2 Tim. i. 12. and loves him, ſo that he can appeal to Omniſcience for the truth thereof, as Peter did, John xxi. 15. And knowing that all who believe in Chriſt, and love the Lord, are of God, ſeparated from the world, and ſhall never be ſuffered to mix with them again, he may conclude ſo of himſelf with the greateſt certainty.

(3.) All the ſaints have the Spirit of Chriſt, Rom. viii. 9. And it is the office of the Spirit to lead them into all truth, and particularly to ſhine upon his own work in the ſoul, 1 Cor. ii. 12.; and ſo to be a joint witneſs with their own ſpirits to their adoption into the family of God, Rom. viii. 16.; to be a ſeal, which is deſigned to enſure, Eph. iv. 30.; and an earneſt too, which is both a part of the price, and a pledge of the whole, 2 Cor. v. 5.

(4.) The effects of faith ſometimes produced by it in the ſaints confirm this. Such is the boldneſs and confidence they ſometimes have with God, Eph. iii. 12. rejoicing in hope of the glory of God, Rom. v. 2. which is ſometimes unſpeakable, 1 Pet. i. 8. So that they can cheerfully undergo ſufferings, Heb. x. 34. All which neceſſarily pre-ſuppoſeth their knowing themſelves to be of God.

(5.) *Laſtly,*

(5.) *Lastly,* The examples of the saints make it plain, as Job xix. 25, 26, 27. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Psal. xxiii. ult. "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." 2 Tim. iv. 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing." This knowledge is what has been reached, and therefore yet may be so.

II. For practical improvement of this point, I exhort you to be concerned to know, whether ye are of God, separated from the world, or not. Take that matter under serious consideration. To press you thereto, consider,

1. We are all of us naturally, and by our first birth, of the world lying in wickedness, Eph. ii. 2, 3. No question but we were once joined to the wicked world, as kindly members thereof; all the question is, Whether we be separated from them, or not? It is by a second birth that we are of God, if at all. What experience have we of that?

2. The world lying in wickedness is the society appointed to destruction, as in a state and course of enmity against God, Eph. ii. 3. Therefore all that are to be saved, are delivered and gathered out of it, Gal. i. 4. Wo to them that are left in it, for they will perish in the ruins of it. David prays, "Gather not my soul with the wicked." But they that are not gathered out of them in life, cannot miss to be gathered with them in death; being eternally left in

the guilt and filth of their wickedneſs, where the worm dieth not, and the fire is not quenched.

3. Many deceive themſelves in this matter, as the fooliſh virgins, Matth. xxv. Chriſt's flock is certainly a little flock, Luke xii. 32. Matth. vii. 13. 14. Yet there are but very few who do not hope to ſhare with them; for a ruining principle obtains, That if we be not notoriouſly profane, it will be well with us in the end; as if the devil could dwell in none, whoſe name is not Legion. They that have a form of religion, build on that; and others build on the mercy of God. They conſider not, how very unlikely it is, that they ſhall leap out of Delilah's lap into Abraham's boſom; and therefore they trouble not themſelves with ſeparating from the world lying in wickedneſs.

4. Death is approaching; and if it were come, there will be no ſeparating more from the world. There are two parts of that world, the one within, the other without the line of mercy. The latter lies on the other ſide of death. And death ſeparates the unregenerate from the former part indeed, but it fixes them for ever among the other part that is quite hopeleſs.

5. It is uncertain when death comes to us, and how, Matth. xxiv. 42. People of all ages and ſizes die, and death fixes all in an unalterable ſtate. A death-bed is not to be truſted to; for death may ſurpriſe you without getting one; and though ye get it, it may be very uſeleſs for ſoul-buſineſs, whether through raving, or extreme toſſing. At beſt it is hardly the fit time of being new born, when a dying.

6. *Laſtly*, It is an excellent and uſeful thing to know our ſtate in this point. For if we find that we are not of God, but of the world, we are awakened to ſee to it in time. If we find that we are, it is what makes both a comfortable life, in the midſt of troubles from the world; and a fruitful life, inflaming the heart with love, humbling the ſoul, and ſtrengthening it, and fitting both to live and to die.

For

For your help in this inquiry, conſider the following ſigns, marks, and characters of thoſe that are of God, ſeparated from the world.

Characters of those that are of God.

Firſt, They are ſuch as have fled from the world to Jeſus Chriſt as a refuge, Heb. vi. 18. They have ſeen danger in it, in a work of conviction; and ſafety from it in Chriſt, in a work of ſaving illumination. Such are of God, and none other, as is manifeſt from that goſpel-call, 2 Cor. vi. 17, 18. "Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty." The ſecure, and ſtrangers to Chriſt, are yet in the world lying in wickedneſs.

1. Seen danger in the world has made them flee from it. They have come out of it, as Lot out of Sodom, under conviction that deſtruction from the Lord was waiting it. They have heard and believed the report of the word about it, ſaying, as Rev. xviii. 4. "Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues." They have got an awakening that has frighted them from ſtaying longer with them, notwithſtanding of the multitude abiding at eaſe therein, the diſcerning of which makes many eaſy in their ſtay in it.

2. Seen ſafety in Chriſt has brought them to him, in a way of believing, Acts xv. 11. "But we believe that through the grace of our Lord Jeſus Chriſt, we ſhall be ſaved." They have ſeen him to be the Chriſt, in whom the fulneſs of happineſs is lodged in oppoſition to the world, 1 John v. 1. They have diſcovered in him a glory darkening all the world's glory, and ſo have made the exchange as of huſks for bread, Matth. xiii. 45, 46.

Secondly, They are coming away with Chriſt

from the world in their daily walk, anſwering his call, Cant. iv. 8. "Come with me from Lebanon, my ſpouſe, with me from Lebanon." After Iſrael came out of Egypt, they went not back to it, to the brick kilns, and the fleſh-pots; but they marched through the wilderneſs. Thoſe that are ſeparated from the world in regeneration, are ſtill ſeparating from it, in progreſſive ſanctification, labouring to keep themſelves unſpotted from the world. They are not of God then, who having once had ſomething like converſion, make that ſtand for all, and never endeavour to be ſeparating more and more from the world.

There are three things that make them ſtill to be coming away from the world.

1. It grows no better in their eyes, in any of its ſhapes, whatever it grows worſe; ſo they continue their ſeparation and march, coming up from the wilderneſs, Cant. viii. 5. Some people get a fright of the world ſome time; and the ways of the world appear to them dangerous ways. But that fright goes off, and the way of the world looks more gay to them; and they being hardened by the deceitfulneſs of ſin, even go back again, and ſettle down in the world lying in wickedneſs in one ſhape or another, that be like them.

2. There are two contrary principles in them, an earthly one and a heavenly one, grace and corruption, Gal. v. 17. If they had only the earthly principle, they would ſettle ſtill with the world, they could not come away at all. If they had only the heavenly principle, they would be quite ſeparated from the world, and their march from it would be at an end. But having both, the one puts them in continual hazard of the unclean thing, and the other prompts them to be making away from it.

3 They have peremptorily left their old reſt, and are not yet come to their new reſt, therefore they muſt be moving. They have left the city of deſtruction, but they are not come yet to the city of God, the

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New Jeruſalem, Heb. iv. 9, 11. They are come out of Egypt, but they are not yet come to Canaan; but they are on their wilderneſs march, minded to hold on, while apoſtates are for returning to Egypt again.

Thirdly, They are nonconformiſts to the world, Rom. xii. 2. They do not conform themſelves to the courſe of the world, Eph. ii. 2. Hence they are indeed the world's wonder, and at length the object of their reproach and ſpite, 1 Pet. iv. 4. Wherein they think it ſtrange that you run not with them to the ſame exceſs of riot, ſpeaking evil of you. They dare not do what the world makes no bones of; they hate the courſes that the world is fond of; and take pleaſure in thoſe things that are taſteleſs and ſapleſs to the world. Being of God, it muſt be ſo; for,

1. They are of another country than the world, being heavenly men, born from above. They are pilgrims and ſtrangers here; how then can they miſs not to be conformed to the natives? Indeed if they were to ſettle among them, and to be naturalized, forgetting the heavenly country, they would fall in with their ways and courſes, as apoſtates do. But they are only travelling through the world, and therefore it is not ſtrange they quite differ in their language, habit, and manners, from the natives of this world.

2. They are of another nature than the men of the world, being partakers of the divine nature, 2 Pet. i. 4. Some men differ in their natural conſtitutions ſo, that what is one man's meat is another's poiſon. But the new nature in the regenerate differs farther from the old corrupt nature in the world. Grace gives the hearts of men a new ſet, hangs a new bias on them, ſo that they dearly love what themſelves before hated, and hate what before they loved. The new nature and the old courſe are inconſiſtent. One muſt quit the latter, or all pretence to the former.

This nonconformity lies not only in not doing what the world does, but in doing another way than

the world does in that which they both do. So in those things which they both do, there is still a nonconformity to the world, which is seen in these three things.

1. In natural actions, as eating and drinking, &c. They that are of God must do these as well as they that are of the world; yet the former do not conform to the latter in the way of doing them. The way of the world in these things is merely selfish and carnal, to gratify a lust or appetite, without any eye to God in them, to his command, his glory, or to the fitting of them to serve God in their station, Zech. vii. 6. "When ye did eat, and when ye did drink, did ye not eat for yourselves, and drink for yourselves?" (Matth. xxiv. 38.) Hence conscience has with them nothing to do in the getting, or in the using of these things.

But they that are of God will take their religion to their bed and to their board, and regulate themselves therein according to the dictates, not of carnality, but conscience, 1 Cor. x. 31. The satisfying the necessities of the body, will not be to them the ends of their living, but the means of living, their end being to live to God; and therefore these things will be cut and carved as they may best contribute to that end, 1 Thess. iv. 4, 5.

2. In civil actions, as working, bargaining, guiding a family, serving, &c. The way of the world in these things, is to have no respect to the command or honour of God in them, to shuffle out the directions in their Bible from them, as a thing having no concern in these matters, Luke xvii. 28.; to have no single eye to seek the good of those they have to do with, but to please themselves; or at best to be men-pleasers, not God pleasers in these things: to count exact truth and uprightness needless nicety.

But those that are of God dare not, will not, nay abhor to conform themselves to that way of the world. They will carry their religion into their callings, worldly

worldly buſineſs, and relations, 1 Cor. vii. 23, 24. They will look on God as the principle, whoever is the leſs principle party they have to do with, Prov. iii. 6. The end of regeneration is the reſtoring of ſinners to conformity unto the rule of righteouſneſs, whereof the ſum is love to God and our neighbour, ſhewing itſelf in ſincere endeavours to honour God, and to be beneficial to mankind, 1 John iii. 10. In this the children of God are manifeſt, and the children of the devil; whoſoever doth not righteouſneſs, is not of God, neither he that loveth not his brother."

3. In religious actions. It is not bare praying, hearing, *&c.* that will diſtinguiſh one from the world lying in wickedneſs; for all that religion is found among them too. But they have a way of their own in it, holding with the form, but denying the power, 2 Tim. iii. 5. contenting themſelves with bodily exerciſe, while ſtrangers to the ſpirituality of duties, Matth. xv. 8. ſeeking themſelves in them, not God, Matth. vi. 2. making a ſhelter of them wherein to ſin more at eaſe, Prov. vii. 14, 15.; and putting them in Chriſt's room, by confidence in them, Rom. x. 3.

But thoſe that are of God conform not to that way of religion. For to the regenerate it is not a piece of art, but of new nature; religion is a thing that their new nature leads them to. And what is natural people will ſtill aim at the perfection of, and ſo they will ſtudy the power of godlineſs. And being of God, they will natively ſeek the enjoyment of God, as the infant ſeeks to ſuck the breaſts of the mother that bare it; and they will ſeek the deſtruction of ſin by their religion, as being a contrary principle thereto; and it will natively carry them out of themſelves to Chriſt for all, ſince he is the life of the new creature. See their character, Phil. iii. 3. "We are the circumciſion, which worſhip God in the ſpirit, and rejoice in Chriſt Jeſus, and have no confidence in the fleſh."

Fourthly, They are in a ſtate of oppoſition to the world

world lying in wickedneſs. This is plain from Gen. iii. 15. "And I will put enmity between thee and the woman, and between thy ſeed and her ſeed." Jam. iv. 4. The two parties are like the company of two armies engaged againſt one another. When by regenerating grace one comes out from among them, he is not only ſeparated from them, but ſet up in oppoſition to them. This ſays negatively,

1. Thoſe that are of God are not the friends of the world, taking part with them againſt thoſe that are of God. There are ſome not without pretences to religion, but as to matters of practice they are ſtill upon the looſe ſide; they will plead for Baal, and give ſquint ſtrokes at tender holy walking. They will declaim againſt hypocriſy, being tongue tacked againſt profaneneſs; they have a vail to throw over the groſs abominations of the licentious, but they will rip up the infirmities of the weak; they have a tongue ſoft as wool for the credit of the ſcandalous and profane, but piercing like a ſword into the ſerious. Let theſe read the ſentence of the Spirit of God, excommunicating them out of the communion of ſaints, James iv. 4. Ye adulterers and adultereſſes, know ye not that the friendſhip of the world is enmity with God; whoſoever therefore will be a friend of the world, is the enemy of God.

2. They are not neuters in the quarrel with the world lying in wickedneſs. There are ſome who think that they do very well, if they do nothing againſt the cauſe of religion; but to act againſt the cauſe of wickedneſs in the world, is none of their buſineſs, it belongs not to them, not conſidering what Solomon ſays, Prov. xxviii. 4. "They that forſake the law, praiſe the wicked; but ſuch as keep the law, contend with them." They think to keep peace with God, and with the world lying in wickedneſs too; but they are miſtaken, it will not do. Whoever they be that are not content to liſt themſelves under Chriſt's banner, to oppoſe and act againſt the world lying in wickedneſs,

neſs, Chriſt denounces them enemies to him, Matth. xii. 30. "He that is not with me, is againſt me; and that gathereth not with me, ſcattereth abroad."

How can it be but that thoſe who are of God are in a ſtate of oppoſition to the world lying in wickedneſs?

(1.) The object of their love is the object of the world's hatred, which cannot miſs to produce this. God in Chriſt is the principal object of the love of the regenerate, and him the world hates, John xv. 18. and they ſhew it in their hatred of his image, in his ordinances, his people, and eſpecially in his law, becauſe there it is moſt lively expreſſed. And can any thing be more natural, than for a ſon to be in a ſtate of oppoſition to his Father's haters and enemies? Pſ. cxxxix. 21. namely, to oppoſe them in their oppoſition, that is, their ſin, not their perſons.

(2.) They are under oppoſite heads, betwixt whom there is an irreconcileable war, Chriſt and the devil, Michael and the dragon. This war was proclaimed in paradiſe, Gen. iii. 15. and will never end, but in the deſtruction of the one party. Nobody can be neuters in ſuch a caſe, but do make oppoſition. The arms of the parties are indeed very different. The world acts againſt thoſe that are of God, by perſecutions, reproaches, mockings, contempt and hatred of their perſons, looſeneſs of life, trampling on the laws and honour of God; the regenerate act againſt the world lying in wickedneſs: by hatred of their ways, loving their perſons, teſtifying againſt them, endeavouring to reclaim them, rowing againſt the ſtream in a tender walk, mourning and praying for them. They that are not ſo engaged againſt the world, are not of God.

(3.) The intereſt of the two ſocieties is downright oppoſite; ſo oppoſite that the one cannot be advanced but on the ruin of the other. The ſpreading of holineſs is the intereſt that the one is purſuing, the promoting of ſin is the intereſt purſued by the other; thoſe

theſe are as oppoſite as light and darkneſs. And it is as ſure that every man and woman is acting in this life to the promoting of one of theſe two in the world, as that every perſon and thing will act agreeable to its own nature, Micah iv. 5. For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever. And therefore thoſe that are of God are in a ſtate of oppoſition to the world lying in wickedneſs.

Fifthly, There is a bond of brotherly love, whereby they are knit together among themſelves, as children of one family. By this one may know himſelf to belong to the family of God, 1 John iii. 14. "We know that we have paſſed from death unto life, becauſe we love the brethren;" and by it as a badge on-lookers may know they belong to it, John xiii. 35. "By this ſhall all men know that ye are my diſciples, if ye have love one to another." So that it is a ſign that caſts its light both inward and outward. The certainty hereof appears from ſeveral conſiderations.

1. They all love God their common Father, love his image, preſſing to be like him as their main aim. Hence, ſince all the regenerate do bear God's image as begotten of him, they muſt love them alſo, 1 John v. 1. "Every one that loveth him that begat, loveth him alſo that is begotten of him." The love of God natively draws after it the Chriſtian love of thoſe that are of God.

2. They have forſaken the world for the ſociety of the ſaints; and as the married woman forſakes her father's houſe, and joins herſelf into the houſe of her huſband, thenceforth to look upon the intereſt thereof as her intereſt; ſo in the ſpiritual marriage with Chriſt and regeneration, the ſoul comes home to the ſociety of the ſaints for good and all, in oppoſition to the world, cordially falling in with the call given, Pſal. xlv. 10. "Hearken, O daughter, and conſider, and incline thine ear; forget alſo thine own people, and thy father's houſe."

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3. The natural enmity against the seed of the woman that is inseparable from the seed of the serpent, evinceth this, Gen. iii. 15. In every unregenerate man there is a natural enmity against a holy God, his holy Christ, and his holy seed; their natures being as contrary as fire and water, that it is impossible ever they should be, as such, lovely in one another's eyes. And in regeneration, the serpentine nature is changed, the enmity removed, and consequently this love to the saints is fixed in its room, as a necessary consequent of the new nature.

4. As God is love, and the devil is a mass of hatred and malice against God and man, so the two parties partake of their natures respectively. God bears a common love to his creatures, so as to do them good, and a special love to the saints; and those that are of God, accordingly have implanted in them a principle of love, of good will and beneficence to mankind, Luke vi. 35. but a special love of delight in the saints, Psal. xvi. 3. Gal. vi. 10. Satan bears a hatred against men, especially holy men; but most of all he hates God; so his seed hate one another, Tit. iii. 3, and more keenly hate the heavenly seed, and that because of their hatred wherewith most of all they are irreconcileable to God, John xv. 18.

Object. Where are there greater heats and oppositions, than among the different parties in the church? where then is the brotherly love by which all are pretended to be knit? *Answ.* There is a difference betwixt the visible church, and those that are of God. In the visible church are many who are still of the world lying in wickedness, and they bring with them into the church, their natural enmity, hatred, and unchristian spirit, and exercise it in the things of God, to the marring of the purity, beauty, and peace of it. But this hellish fire belongs to the spirit of the world, and the blame of kindling it lies at the door of the world. And if the church, though imperfect were freely separated from the world ly-

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ing in wickedneſs, it would be a lovely and loving ſociety far beyond what it is. I own that theſe things alſo are incident to thoſe that are of God, as in the contention between Paul and Barnabas, Acts xv. 39. and the reaſon is, the remains of the ſpirit of the world in them are not yet purged away; but the cauſe of the quarrel is not what they conceive to be likeneſs, but unlikeneſs to God; and notwithſtanding all their jarrings, they will ſtill love them as they appear to have the image of God on them; for whatever they differ in, they agree in that. Wherefore we may lay down theſe concluſions,

1. They that are of God love the ſociety of the regenerate, conſidered as a holy ſociety, ſeparated from the world lying in wickedneſs, Heb. xii. 22. The picture of that ſociety drawn in the Bible, is beautiful in their eyes, more alluring to them than the richeſt, moſt powerful, and moſt gay and ſplendid ſociety in the world; and therefore they deſire more to be of it, than of any other whatſoever. The grace in it gliſters more in their eyes than gold in the world; and ſo it is not with others. 1 John ii. 15. Cant. i. 7.

2. They love particular ſaints of their acquaintance for what likeneſs to God appears in them, 2 John i. 2. There are many things about the children of God, that may move love to them in a child of the devil, their relation, uſefulneſs, and agreeableneſs in ſeveral things to them; but their ſpiritual beauty in conformity to the holy Jeſus, is a motive and ground of love to them, not in the unregenerate, but in the regenerate partakers of the ſame divine nature. Upon that ſcore the ſerpentine enmity riſes in the one, and love in the other.

3. They love all the ſaints without exception, ſo far as they can take them up to be ſo, Eph. i. 15. They will never confine their love to a party, to whom God has not confined his grace, nor to ſuch as are attended with worldly advantages, deſpiſing the reſt on whom the world particularly frowns, Pſal. cxix. 6.

cxix. 63. If they ſhould do ſo, they would evidence that it is not God they love in them, but themſelves; that it is not the advantages they have as the darlings of heaven, but of the world. But whatever defects are about them, the appearance of God's grace in them will ſupply them all, to the rendering them lovely in the eyes of thoſe that are of God, though not to others, whereby they are tried and caſt.

4. The more gracious and holy any are, the more will they be loved of them. For the more of the cauſe there is in any, the more there muſt be of the effect. And hence it is, that the moſt tender and holy Chriſtians are at once the objects of the greateſt love of the regenerate, and the world's greateſt hatred. Many can endure holineſs while it remains dim and obſcure in men, that ſpit venom againſt it, where it ſhines clear; ſo formal hypocrites are like the owl that can come abroad in the twilight, but cannot endure the light of the ſun: an eminent inſtance were the Phariſees to Chriſt.

5. *Laſtly*, The more any have of the world's hatred for their oppoſition to it, they will love them the more. As fire burns keeneſt in the ſharpeſt froſt, ſo it has always been obſerved, that the love of the godly to one another was ſtrongeſt, when the world's hatred of them was moſt keen. So dangerous it is to be found joining the torrent of the world againſt ſerious godly ones.

Sixthly, Their hearts are kindly diſpoſed towards the holy law. As the old corrupt nature reigning in the unregenerate fills them with enmity againſt it, Rom. viii. 7. ſo the new nature in them kindly plies and bends towards it, Pſal. cxix. 97. The reaſon is, the image of God expreſſed in the law is begun to be drawn on their ſouls, ſo that their new nature and the holy law point both one way, Heb. viii. 10. It is true, there is a reſiſtance and averſion of the unrenewed part; but that is not total, and there is a gracious principle that condemns it, Rom. vii. 22, 23. Hence,

1. They willingly take on the yoke of obedience, and go under it, becauſe it is agreeable to their new nature, 1 John v. 3. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." Chriſt's yoke is a galling yoke to the necks of the men of the world, becauſe there is no ſuitableneſs of their nature to it; they ſpurn it, their hearts riſe againſt it; fain would they be quit of it, that they might take their ſwing according to their luſt. But it is not ſo to thoſe that are of God, Matth. xi. 29, 30. Fain would they be rid of their luſts, but not of the law, Rom. vii. 24.

2. They are univerſal in their obedience to their knowledge, Pſal. cxix. 6. "Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments." When there is an artificial bending towards the law, upon a particular deſign, there is a picking and chooſing of the parts thereof moſt agreeable to one's circumſtances; hence ſome fall in with duty to God, but make no conſcience of their duty to men; others fall in with perſonal duty, but make no conſcience of relative duties; they comply with duties of commanding, but make no conſcience of duties of ſubjection; for the one they can digeſt, but not the other. But where the bent is new natural, there will be a falling in with the whole, ſince the whole is agreeable to the new nature, and is of a piece, and laid on by the ſame authority, James ii. 10, 11.

Laſtly, They overcome the world, 1 John v. 4. "Whatſoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith." Having ſeparated from the world, it will purſue them, as the Egyptians did Iſrael, and it will have a war with them, encountering them with its ſmiles and frowns; but whatever way it attacks them they overcome; though they may loſe in particular battles, yet ſtill they are the overcomers in the main, by faith. And,

1. They

1. They overcome its ſmiles, holding faſt by their God, religion, and duty, in the face of a ſmiling world, Job i. 1,—5. Many a man that ſometimes ſeemed to be ſeparated from the world, is brought by the warm ſun of worldly proſperity to drop off his garments of religion and a tender walk, and plunge himſelf into the way of the world lying in wickedneſs. And there is no queſtion but worldly proſperity is given to men for their trial, as well as adverſity; and many come foul off in it, Prov. i. 32. But thoſe who are once truly ſeparate will overcome.

2. They overcome its frowns, holding faſt by their God, religion, and duty, as ſweet, though the world turn never ſo ſour, Hab. iii. 17, 18. "Although the fig tree ſhall not bloſſom, neither ſhall fruit be in the vines, the labour of the olive ſhall fail, and the fields ſhall yield no meat, the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls; yet I will rejoice in the Lord, I will joy in the God of my ſalvation." The ſour world gets the day of many, by ſucking the ſap out of religion to them, rendering the word of promiſe and ſpiritual comforts taſteleſs to them; ſo that though when the world gave them comfort, they had ſome comfort in religion too; yet when the world's comforts are dried up, the comforts of religion are gone too, Exod. vi. 9. That ſays the world was the main pillar on which their comfort ſtood. But tho' the world may prevail to brangle thus with them that are of God, yet they will not be quite overcome, but will be overcomers in the caſe; ſhewing that they are in hope of ſomething better than what they have loſt, that there is ſomething for which they can part with all to obtain it, and that there is a fountain running while the world's ciſterns are dry.

I proceed now to conſider the laſt doctrine, namely,

DOCT. III. *The whole unregenerate world lieth in wickedneſs.*

In handling this ſubject, we ſhall,

I. Shew why the ſociety of the unregenerate is called the world.

II. Offer ſome deſcription of the unregenerate world.

III. Make improvement.

I. I am to ſhew why the ſociety of the unregenerate is called the world. It is plain here, that though the regenerate really are in this world, as well as the unregenerate; yet the unregenerate are by the Spirit of God called the world, in contradiſtinction to the regenerate, as if they poſſeſſed the earth alone, and no other were mixed with them in it. The reaſons are,

1. They are the main body of the world; and ſo few of the other ſort are mixed with them, that they alter not the denomination, John i. 10. He was in the world, and the world was made by him, and the world knew him not. The regenerate are but here one and there one, but the unregenerate appear in multitudes; the former are but as gleanings, the latter as the harveſt. What ſafety can men propoſe then in the way of the multitude, the courſe of the world?

The ſcripture is plain in this, Matth. vii. 13, 14. "Enter ye in at the ſtrait gate; for wide is the gate, and broad is the way that leadeth to deſtruction, and many there be which go in thereat; becauſe ſtrait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Luke xiii. 24. "Strive to enter in at the ſtrait gate; for many, I ſay unto you, will ſeek to enter in, and ſhall not be able." Chriſt's flock is a very little flock, in compariſon of the devil's herd, Luke xii. 32. And it is, alas! demonſtrable beyond contradiction. Dividing the world into thirty parts, nineteen of them are poſſeſſed by Pagan idolaters, who know not the true God; ſix by Jews, Turks, and Saracens; ſo five only remain which profeſs Chriſtianity. Thus Chriſtians by profeſſion

are,

are but five to twenty-five. Of these five two are reckoned to be of the Greek church, much sunk in ignorance, and the other three idolatrous Papists and Protestants. And among Protestants, how many are openly profane, or grosly ignorant, having no tolerable shew of piety? how many are mere formalists, strangers to the work of grace, and exercises of godliness?

2. They are the natives, others are but strangers among them, and such are not counted in a general denomination of a society. They are in the scripture-style, the inhabitants of the world, Isa. xxvi. 18. of the earth and sea, Rev. xii. 12. as being the natives of it, having their birth and breeding only of the world. The regenerate are sojourners among them, pilgrims and strangers among them, Heb. xi. 13.

3. Their spirit, temper, and disposition, chief aims and designs, are all worldly, there is nothing heavenly in them, Psal. xvii. 14. Their souls indeed are of heavenly original; but they are sunk, like a pearl in a mire, in the profits, pleasures, vanities, and cares of the world. Hence they are called flesh, as if they had no spirit in them, John iii. 6. and are said to be in the flesh, Rom. viii. 8. For they can relish nothing but what is fleshly or worldly; their views are confined within the compass of the present world; on these things they value themselves; and in effect their souls have resigned themselves slaves to their bodies, and their conscience to their senses; being an effect in their bodies as salt only to keep them from rotting.

4. They are the lower part of the rational kind, the dreggy part of the creation. Therefore, whereas the church is called heaven, and the regenerate sons of God, heavenly men; they are called the earth, children of men, earthly men, Gen. xi. 1. and vi. 2. 1 Cor. xv. 48. For as when the Spirit moved, and the divine word passed upon the shapeless mass at the beginning, the finer parts went upward, or off from

the dreggy groſs part, which remaining loweſt was called earth; ſo the word and Spirit paſſing on the maſs of mankind, that part thereof which is thereby regenerate gets a new nature, aſcends in their deſigns and aims, and at length become equal with the angels, Luke xx. 36.; and the unregenerate part that is left below, being earthly, ſenſual, deviliſh; for the time are like the beaſts, following their fleſhly appetite, as dogs and ſwine the groſſeſt of them; and in the end are thruſt down into the place of devils.

5. *Laſtly*, Becauſe all in the world without exception are originally of their kind, unregenerate, John iii. 6. Even the elect themſelves are once unregenerate; they who are now of God, were ſometime of the unregenerate world, Tit. iii. 3. So that irregeneracy is the ſtate of all the world originally, in which ſtate all lie in wickedneſs, Pſal. xiv. 3. Only thoſe that are of God, have heard Heaven's voice, as ſaying, Come up hither, and ſo have been ſeparated from the world. But the ſociety they came from, is ſtill the world lying in wickedneſs.

A Description of the Unregenerate World.

II. The ſecond head propoſed was, to offer ſome deſcription of the unregenerate world. We have ſeen ſome of the characters of thoſe that are of God, I ſhall now lay before you a view of the world lying in wickedneſs. That world is (as it were two hemiſpheres) twofold.

1. The lower world lying in wickedneſs. That is the region of death, eternal death; the lake of fire; the pit, the abyſs of hell. The inhabitants thereof are the devils, and the ſouls of the damned, who have lived and died in their unregenerate ſtate, and will continue for ever in it.

2. The upper world lying in wickedneſs. That is the land of the living, this preſent evil world, made up

up of all thoſe who are living in their unregenerate ſtate, the black ſtate of nature, ſtrangers to Chriſt and the power of godlineſs. It is the upper unregenerate world we are to ſpeak of, not the lower, when we have obſerved that they are but one world in different circumſtances.

1*ſt*, The lower and upper unregenerate world are indeed one world, one kingdom of Satan, one family of his. As it is but one family of ſaints that is in heaven and earth, Eph. iii. 15.; ſo it is but one family of ſinners that is in hell and on earth. Therefore thoſe here are declared children of hell, as well as thoſe that are there, Matth. xxiii. 15. of the devil, John viii. 44. So men dying unregenerate, go to their own place, Acts i. 25.; and though they change their place, they change not their ſociety, being gathered with thoſe in death, in ſociety with whom they lived.

2*dly*, But only they are in different circumſtances.

(1.) The ſtate of the one is alterable, as of thoſe who are upon a trial; of the other unalterable, as thoſe on whom a definitive ſentence is paſſed; this is held forth in the caſe of the rich man and his five brethren, Luke xvi. 25,—28. Thoſe of them here are upon their way in their travel, and may change their route, and go heaven-ward; the other are at their journey's end, and can move no more from their place.

(2.) So the caſe of the one is not without hope, but that of the other abſolutely hopeleſs. They are both priſoners; but the one are priſoners of hope, Zech. ix. 12.; but the earth with her bars is about the other for ever. There is a gulf fixed between heaven and them, impaſſable. Here they are in darkneſs indeed, but it is not outer darkneſs, as in the caſe of the damned. Here the voice of the turtle is heard, but there nothing but yelling.

(3.) And *laſtly*, Here they lie in wickedneſs with ſome eaſe and pleaſure; there they lie in it with none at all. Their pleaſurable ſins are there at an end,

Rev.

Rev. xviii. 14. Nothing of them remains with them, but the guilt of them, and cutting remorſe for them; the ſweet of their cup is drunk out, and nothing remains but the bitter dregs. One encourages another here, and men pleaſe themſelves with the multitudes going their way; but there the throng is far greater; for whereas there are ſome conſtantly dropping off here, the wicked of all generations are there, and none return; yet the more the worſe, Luke xvi. 28.

But now as to the upper unregenerate world, we ſhall firſt conſider the parts, and then the ſtate thereof.

I. *The Parts of the Unregenerate World.*

We may take them up in theſe three.

Firſt, The religious part of it, that is as the heavens in that world. Wonder not that we ſpeak of the religious part of the world lying in wickedneſs; for there is ſome religion, but of the wrong ſtamp, in that world, and one part of it is exalted above another, as the heaven above the earth, Matth. xi. 23. This makes them appear like the regenerate, in the outward man, having a form of godlineſs, and imitating the ſaints in their outward actions and behaviour, 2 Tim. iii. 5.; being formaliſts, hypocrites, tares among the wheat, but ſtill ſtrangers to a work of grace; and ſo much the farther that they have a ſhew of it, Matth. xxi. 31. Two things bring religion into the world lying in wickedneſs, where there is no regeneration.

1. A natural conſcience, which dictates that there is a God, a difference betwixt good and evil, rewards and puniſhments after this life, Rom. ii. 15. Though this is wreſtled down in ſome of that world, that it has very little power with them; yet with others that are no more regenerate than they, it is improved, by the light of the goſpel in the word, by good education, conſideration, and thought; ſo that they prove morally

morally ſerious, regular in their lives, embracing the external parts of religion, though unregenerate.

2. Intereſt, which ſways the men of the world to it ſeveral ways. In ſome times and places religion is faſhionable, gains men credit and reputation; ſo they embrace it for their credit, as the Phariſees did, Matth. vi. 2. In ſome caſes worldly advantages and profits attend it, and that bait draws many worldly men to it, as it did the multitude to Chriſt for the loaves, John vi. 26, 27. And then its declared eternal advantages follow it, ſalvation from the wrath of God, and heaven's happineſs; and a carnal ſight of theſe things draws many, who are merely ſelfiſh in their purſuit, as was the caſe of that multitude, who ſaid, ver. 34. "Lord, evermore give us this bread."

Secondly, The moral part of it, who are like the air in that world, not riſing ſo high as the former, nor ſunk ſo low as the other in immorality and profaneneſs. Theſe are they who keep off from religion and the profeſſion of it and from groſs profanity too. They are civil and neighbourly men; juſt, honeſt, and upright in their dealings between man and man; and deſpiſe religion from the fraud and deceit of ſome whom they ſee profeſs it, Matth. xviii. 7. Some ſuch there have been among Heathens, and ſome among Chriſtians. Two things, beſides natural conſcience and intereſt, bring in morality into the world lying in wickedneſs.

1. Civil ſociety, by which means men may live at peace in the world, and be protected from injuries; for this cauſe men combine together in ſocieties, appoint government, governors and laws over themſelves, which muſt eſtabliſh morality, without which ſociety cannot conſiſt. And for this cauſe government is a great mercy, external order being kept among men by that means. Without it there would be no living in the world, but the weak would be ſwallowed up, and all filled with violence, rapine, and outrage.

2. Natural

2. Natural modeſty and temper, in reſpect of which there is a great difference among even worldly men. Whatever internal or external caſt it be owing to, it is evident, there is a certain ſimplicity, candour, integrity, and benevolence in ſome, whereby they differ from others that have a caſt of ſpirit to fraud, diſingenuouſneſs, pride, imperiouſneſs, and violence, and yet the former are of the world, as well as the latter; and ſo in the gall of bitterneſs, and in the bond of iniquity.

Thirdly and *laſtly*. The immoral part of it. Theſe are the earth and ſea in that world, the groſſeſt part of it all, whoſe converſation is neither bounded with religion nor morality, but is juſt vile, irreligious, and immoral as occaſion ſerves. This is the far greateſt part of that world, and in it abound groſs abominations, which bring God's wrath on lands and churches. The abominations, therein appearing are innumerable. See 1 Cor. vi. 9. Gal. v. 19,—21. Tit. iii. 3. Two things concur to fill the world with immorality.

1. The corruption of human nature, the natural bent of which lies to all enormities. This was the ſpring of the flood of wickedneſs, and of water, that overflowed the old world, Gen. vi. 5. The heart of man is a depth of wickedneſs, that caſts it forth as a fountain doth its waters; and when it gets leave to run freely without reſtraint, it ſends forth plentifully, Mark vii. 21, 22. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, blaſphemy, pride, fooliſhneſs.

2. Occaſions of ſin and temptations thereto, which offer themſelves thick in this evil world; becauſe the multitude is of that ſort. Matth. xviii. 7. Snares are ſtrawed every where, and every temptation going in the world has a luſt in the heart a-kin to it, that tend ſo natively to unite, that it is hard to keep them at meeting from cloſeſt embraces.

And

And there are two ſorts that are moſt expoſed to temptations, the rich and the poor, which makes them generally ſpeaking to be of the immoral part of the world, though there want not ſome of both ſorts that are not ſo. This Augur obſerved long ago, Prov. xxx. 8, 9. "Remove far from me (ſays he) vanity and lies; give me neither poverty nor riches, feed me with food convenient for me; leſt I be full, and deny thee, and ſay, Who is the Lord? or leſt I be poor, and ſteal, and take the name of my God in vain."

1*ſt*, The wealth of the rich makes immorality abound among them. It ſwells the heart in pride, and fills them with admiration of themſelves; it miniſters much feul to their luſts, and affords them occaſions of fulfilling them. The natural vanity of the heart and mind, has a broad field to rove about in, ſo that they are apt to forget themſelves and think their circumſtances give them an allowance to make themſelves vile, and that the laws of God and man are not made but for to hold the poorer ſort, Prov. xxx. 9. Hence our Lord ſays, Matth. xix. 23, 24. "Verily I ſay unto you, that a rich man ſhall hardly enter into the kingdom of heaven." "And again I ſay unto you, It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." And ſays the apoſtle, 1 Cor. i. 26. "Ye ſee your calling, brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble are called." They are to be pitied for their ſnares and temptations.

2*dly*, The poor, thoſe who are in extreme poverty. Among them alſo immorality remarkably abounds. Their condition deprives them of many advantages others have. They are generally neglected in their education, all their care being to get to put in their mouths. They have rarely the advantage of good company. Their pinching circumſtances embitter their ſpirits, that they reliſh not the things of God, and afford

afford many ſnares and temptations to diſhoneſty, lying, falſehood, and all manner of wickedneſs, whereby they may think to better their outward circumſtance. And when they turn idle, and vague up and down, their caſe readily turns moſt hopeleſs, Prov. xxx. 9. forcited Jer. v. 4. "Therefore I ſaid, Surely theſe are poor, they are fooliſh; for they know not the way of the Lord, nor the judgment of their God."

Hence may be ſeen the reaſon why the greateſt regularity of life is found among thoſe of the middle ſort, though ſome of them are immoral too. They want the ſnares and temptations of the rich on the one hand, and of the poor on the other. They have neither the full idleneſs of the one, nor the poverty and idleneſs of the other.

If we compare the immoral part of the world lying in wickedneſs with the other two, though it is true they are all of the ſame world, and will periſh if they be not ſeparated from it; yet the religious and moral have the advantage of the immoral.

1. In this life, in many reſpects. They walk more agreeably to the dignity of human nature, than the immoral, who are more a-kin to the brutes, being led by their brutal paſſions and affections even as they. They are more uſeful and beneficial to mankind; whereas the immoral are the peſts of human ſociety, working miſchief to one or other. They have more inward quiet, and are not put on the rack that immorality brings on men, to compaſs their miſchievous deſigns, to cover their deeds, and defend them. And ſo they have more outward ſafety, their regular lives being a fence to them, both from danger without and within.

2. In the life to come. Though the world, the unregenerate world's religion and morality will not bring them to heaven, yet it will make them a ſofter hell than the immoral ſhall have, Rev. xx. 12, 13. And no man can doubt but works of morality are not ſo ill as works of immorality; unſanctified ſoberneſs is not

ſo

ſo bad as revelling and open profaneneſs. It is true, hypocrites ſhall have a hot part in hell; but can one imagine that their throwing off the maſk, and giving themſelves the ſwing, will make an eaſier part? No; Rev. xxi. 8. "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their part in the lake which burneth with fire and brimſtone; which is the ſecond death." No doubt the more light men ſin againſt, their condemnation will be the more aggravated; but certainly it will be ſorer for immoral Pagans than moral ones, for immoral Chriſtians than moral ones, where the worm never dieth, and the fire is not quenched. Conſcience will have leſs guilt, and not ſo deep, to charge on the one as on the other.

II. *The State of the Unregenerate World.*

Having ſeen the parts of that world, we are next to view the ſtate of theſe parts; and that is, the whole world lieth in wickedneſs, the moral as well as immoral part, and the religious as well as the other. It is the common ſtate of the whole unregenerate world; whatever differences are among them, they all agree in this, they are lying in wickedneſs. In ſpeaking to this, I ſhall,

1. Confirm and evince the truth of it in the general.
2. Explain this ſtate of the unregenerate world, their lying in wickedneſs.

First, I am to confirm and evince the truth of the doctrine in the general.

Firſt, Satan is the god of the whole unregenerate world; how can it miſs then to be wholly lying in wickedneſs? 2 Cor. iv. 4. It is the honour and advantage of the regenerate, that God is their God, Heb. viii. 10.; but the unregenerate world is apoſtate from God, and have taken Satan in his room, giving him

the homage they owe to God. Now Satan is the god of the unregenerate world lying in wickedneſs.

1. In reſpect of his god-like power over them; which we may take up in theſe particulars.

(1.) The ſovereignty of it. The unregenerate world is Satan's dominion, whereof he is prince, John xii. 31. and xiv. 30. Though he is under check and control of heaven, and the moſt fearful vengeance is abiding him from the Lord, yet he is a ſovereign prince among them, ruling more abſolutely than any prince in this world doth his ſubjects, 2 Tim. ii. 26. None of them all have their ſubjects ſo much at their back, as he has the men of the world.

(2.) The rivalſhip of it, being ſet up and managed juſt to confront the kingdom of God among men. Though Satan is the moſt miſerable thing of the whole creation; yet, by a peculiar pride and ſpite againſt God, he ſets up directly, and immediately againſt God and his Son Jeſus Chriſt, whoſe kingdom the regenerate are. And his rival kingdom is the unregenerate world. Between theſe is the laſting enmity, Gen. iii. 15. and theſe are the oppoſite kingdoms that can never mix, Pſal. xii. 7.; and the deſign of the goſpel is to pull down Satan's kingdom, Acts xxvi. 18. Col. i. 13.

(3.) The extent of it, reaching over the whole world, from one end of the earth to the other. All the power that ever the Chaldean, Perſian, Grecian, and Roman monarchs had, never reached but over a part of the world; but the power of the devil reaches over all countries where ever the unregenerate of men are.

(4.) The nature of it. He receives external worſhip from many in the world, having many whole nations at his devotion. But from the whole unregenerate world he receives the ſubjection, homage, and obedience of the inner man; and that is peculiarly due to God; Eph. ii. 2. "Wherein in time paſt ye walked according to the courſe of this world, according

cording to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience." Men of greateſt eminency over others can only pretend to rule their outward man; the ſoul, the inner man, muſt be left to God; and that Satan uſurps in the unregenerate world. He entered into Judas moving him to betray Chriſt, filled the hearts of Ananias and Sapphira to lie to the Holy Ghoſt, *&c.*

2. In reſpect of his prime origination of their corruption. As from God men have their nature, whereby they are men, and their new nature whereby they are regenerate men; ſo from the devil men have all the corruption and ſin of their nature, whereby they are unregenerate men; wherefore as men owe themſelves to God, as men and Chriſtians; ſo they are owing to the devil, as they are unregenerate men lying in wickedneſs, See John xiv. 30. He hath of his own in them. Hence,

(1.) The devil is the common father of the unregenerate world as ſuch. It is owing to him as the procreating cauſe thereof. It was the ſpawn of the old ſerpent conveyed by the firſt ſin into human nature, that corrupted all mankind. Hence men are ſaid to be of him, 1 John iii. 12. and of him as a child is of a father, John viii. 44. So the world lying in wickedneſs is called our father's houſe or family, Pſal. xlv. 10. And not only are notoriouſly wicked perſons, but all the unregenerate called children of the devil, 1 John iii. 10.; as bearing his image, John viii. 44. "Ye are of your father the devil, and the luſts of your father ye will do."

(2.) Their continuation in that their ſtate, they have from him alſo. God preſerves by his providence all that his own hands made, and the divine preſervation is in effect a continued creation. But ſince the corruption of the world is originally from the devil, not from God; the maintenance of it comes the ſame way. So Satan upholds that world by his power, and he is inceſſant in his working for that end.

This gives a very dismal view of the unregenerate world; it is not God's world, but the devil's world, deriving its original from him, and over which he has the power of a god. Whence we must see, that it is surely,

(1.) The mire of sin, in which the miserable inhabitants must be continually wallowing; for nothing doth so much please the god of that world. He is an enemy to all good, and as far as his power reaches, no good can have place. The dust is his meat, and so a life of sin is a wallowing in the mire.

(2.) The region of death and destruction, which God will certainly destroy, if once he had his own out of it. For Christ came to destroy the works of the devil.

Secondly, Spiritual darkness, thick darkness, is over the whole of that world, Eph. v. 8. how can any thing but works of darkness be found in it? The Egyptian darkness was an emblem of this, they had a thick darkness, only in Goshen there was light; so the Egyptians rose not from their place to do business, Exod. x. 22, 23. Consider,

1. The sun went down on all mankind in Adam's transgressing the covenant; the light of God's countenance was then withdrawn, and so there was a terrible eclipse, witness Adam's hiding himself from the presence of God, and all men naturally following his footsteps in that.

2. The unregenerate world remains as Adam left them, the Son of righteousness Jesus Christ is not yet arisen to them, Mal. iv. 2, 3. Though he has spread abroad his light in the world, it is not yet come into their hearts. They know him not, they have not yet received the saving illumination of his Spirit.

Their state in point of darkness concludes them under sin, far from all good.

(1.) They are in darkness, Acts xxvi. 18. Every unregenerate man sits in darkness, Matth. iv. 16. He is like a captive or prisoner in a dark dungeon, where

no

no light comes. The ſmoke of the opened pit that was let into the world by ſin, makes thick darkneſs there, and that is round about every man till converting grace ſcatter it.

(2.) They are under the power of darkneſs, Col. i. 13. They are not like thoſe that are in the dark, but can come out when they pleaſe into the light; but they are under the power of it, as in chains of darkneſs. No human art can remove the darkneſs of a natural ſtate, nay it retains its power over them in the midſt of goſpel light. God alone can diſpel it, 2 Cor. iv. 6.

(3.) The powers of hell rule in that darkneſs, Eph. vi. 12. When the night comes on, the wild beaſts come out of their dens, and range abroad; and ſo the dark world is Satan's walk, where he goes about like a roaring lion. Hence it comes to paſs, that if any light begin to peep in, Satan preſently ſtops it, 2 Cor. iv. 3, 4. Thus convictions are ſtifled, and reſolves of reformation fly up as duſt.

(4.) It is a darkneſs of blindneſs; they really have not eyes to ſee with, Deut. xxix. 4. A child of God may be in the dark at a time, but then he will come forth at length into the light, and will ſee; but every unregenerate man is ſpiritually blind, Rev. iii. 17. the darkneſs has blinded him, 1 John ii. 11. He wants a faculty of diſcerning ſpiritual things in their true natures, 1 Cor. ii. 14. Their underſtanding is darkened.

(5.) The light in the unregenerate world is darkneſs, Matth. vi. 23. That is, it is a falſe light which quite miſrepreſents things, ſo that they call good evil, and evil good. Hence to them the vanities of a preſent world are ſubſtantial, and the treaſure hid in the field of the goſpel is but a trifle. And becauſe they think they ſee, their caſe is more hopeleſs, as Chriſt ſaid to the Phariſees, John ix. 41. "If ye were

blind, ye ſhould have no ſin; but now ye ſay, We ſee; therefore your ſin remaineth."

(6.) *Laſtly*, There is a continual night in the unregenerate world, 1 Theſſ. v. 5. There is an eternal day in heaven, no night there; with the regenerate the day is broken; but with the unregenerate the black and dark night ſtill remains, Iſa. viii. 20. From all which it appears, that they lie in ſin, as priſoners in a dungeon; and that an unconverted ſtate is the ſuburbs of hell, where there is outer darkneſs.

Thirdly, They are all lying under the curſe, Gal. iii. 10. For not being in Chriſt, they are under the law as a covenant of works, Rom. iii. 19. It is the regenerate only that are delivered from it, Rom. viii. 1. "There is no condemnation to them which are in Chriſt Jeſus." Hence all the unregenerate are declared out of Chriſt, 2 Cor. v. 17. and debarred out of heaven, John iii. 3. And whatever differences may be among them as to their way and walk, the curſe goes over their whole world. Now this proves that they are lying in wickedneſs two ways.

1. In that the curſe always implies wickedneſs. A holy God will lay none under the curſe of the law, but ſuch as are lying under ſin. It is wickedneſs that draws the curſe after it; and the latter could have had no place in the world, till once the former made way for it. So being children of wrath by nature, proves us to be in a ſtate of corruption by nature.

2. While it lies on, ſin and wickedneſs retain their ſtrength, 1 Cor. xv. 56. "The ſtrength of ſin is the law." The reaſon is, the curſe on a ſinner effectually bars all ſanctifying influences from heaven; ſo that it is not poſſible that the ſinner can riſe up from his ſtate of ſin, while in that caſe. When the fig-tree was curſed, it withered away; and ſo does the world in wickedneſs under the curſe. Therefore faith is the only way to holineſs; for by it alone the ſinner is united to Chriſt, and juſtified, whereby the

the curſe is removed; and then he is ſanctified, or brought out of his ſtate of wickedneſs.

Fourthly, They are all dead in ſin, Eph. ii. 1. There was a great cry in Egypt, when there was one dead in every family; but the unregenerate world is all dead together. God, the life of the ſoul, is departed from them; they are alienated from the life of God, their ſpeech is laid, and their ſpiritual ſenſes are bound up. So that world is the region of the ſhadow of death. There is this difference indeed,

1. Some are dead and rotten; theſe are the immoral part of the world, who by their profane lives are as intolerable to ſober men, as a ſtinking carcaſe; whoſe converſation, by reaſon of their profanity, is like the opening of an unripe grave, Rom. iii. 13. therefore compared to dogs and ſwine.

2. Some are embalmed dead; theſe are the moral and religious part of the world. A form of godlineſs, the ſtudy and practice of moral virtue, is to them as the embalming of the dead corpſe, though they cannot put ſpiritual life in a ſoul. So that theſe alſo are dead ſtill, and lying dead in ſin, though they ſmell not ſo rank as the profane and immoral.

Laſtly, They are all deſtitute of every principle of holineſs, and there cannot be an effect without a cauſe of it; there can be no acts of holineſs without a principle to proceed from. They are deſtitute,

1. Of the Spirit of God; he dwells not in them, Jude 19. compare 1 Cor. ii. 14. All true ſanctification according to the ſcripture is by the Spirit; it is his taking poſſeſſion of the ſoul that looſes the bands of ſin and death, Rom. viii. 2. and he dwells in all that are Chriſt's, ver. 9. But they are poſſeſſed by the ſpirit of the world, which is oppoſite to the Spirit of God, and has contrary effects, 1 John iv. 5. They are of the world; therefore ſpeak they of the world, and the world heareth them.

2. They are deſtitute of the new nature; it is by regeneration

regeneration the new man is framed; in the unregenerate is the old man alone, which is corrupt with his deeds, Eph. iv. 22. Since then the tree is not good, how can the fruit be good? If the new nature is totally wanting, how can there be the actions, life, and converſation of the new frame?

3. They are deſtitute of faith. And without that there can be nothing acceptable to God, Heb. xi. 6. Feigned faith they may have, but true faith they have not; for that unites with Chriſt, and makes a new creature.

4. *Laſtly*, Love, the immediate principle of all acceptable obedience, is wanting in them; for that proceeds from faith, and faith works by it. They cannot love God, that have not believed in him, for theſe go together. And where no love is, there can be no holy obedience.

SECONDLY, I come now to explain this ſtate of the unregenerate world, there lying in wickedneſs. And we ſhall conſider,

1. What of wickedneſs they lie in.
2. How they lie in it.

I. I am to conſider what of wickedneſs they lie in. All the unregenerate world lies,

FIRST, In a ſtate of ſin and wickedneſs, Acts viii. 23. I perceive that thou art in the gall of bitterneſs, and in the bond of iniquity. Their ſtate before the Lord is a ſinful and wicked ſtate; they have never been waſhed, nor purged from their ſin. They are all over ſinful and wicked, as over head and ears in the mire, Rev. iii. 17. This we take up in two things.

Firſt, Their nature is wholly corrupted with ſin and wickedneſs, Matth. vii. 18. Some of them may have a fair ſhew outwardly, but inwardly they are all overſpread with the leproſy of ſin, wholly corrupt, John iii. 6. The infection by the firſt ſin has gone over the whole man, from the crown of the head to the

the ſole of the foot. And the cure has never yet been begun in them, as having never been touched with regenerating grace. Even the ſaints nature is corrupt, but they are renewed in part; but the unregenerate are wholly corrupted in the whole man, Iſa. viii. 20.; there is not the leaſt ſtroke of purity in them, Tit. i. 15.

1. Their ſouls in all their faculties are overſpread with ſin, and wholly corrupted.

(1.) Their mind and underſtanding is wretchedly vitiated. It is overwhelmed with groſs darkneſs as to ſpiritual things, Eph. iv. 17, 18. Darkneſs is over all that region; it is the land of darkneſs and ſhadow of death, where the very light is darkneſs; ſo that they cannot receive the things of God, more than a blind man the light of the ſun, 1 Cor. ii. 14. So unbelief reigns there, they cannot believe, for they cannot ſee, Eph. ii. 2.

(2.) Their will is wholly perverſe and rebellious againſt God, neither plying nor able to ply to the will of God, Rom. viii. 7. The wrong ſet it got by the fall, it keeps; and nothing leſs than creating power can give it a new ſet. What God wills not, that they will, and what he wills, they will not; ſo that the holy law has an irritating effect on them. It is called a ſtony heart; break it may, but bow it cannot, till melted down by regenerating grace.

(3.) Their affections are all in diſorder. Jer. xvii. 9. There is no moderating of them, by religion and reaſon, but they are turbulent and unmanageable, Jer. ii. 23. 24. They are wretchedly miſplaced; they love what they ſhould loath, and loath what they ſhould love. They can keep no meaſure, they run to evil, and what is good is againſt the grain with them. They are monſters in ſpiritual things; their hearts are where there feet ſhould be, on the world, and their heels lifted up againſt heaven.

(4.) Their conſcience is in miſerable plight. Tit. i. 15.

i. 15. It is unfit to do its office truly for want of ſaving illumination. Hence it is a lax conſcience, that lets many evils paſs without any check at all, being ſilent and ſenſeleſs; but as to groſs ſins, in checking of which it becomes through cuſtom in them very remiſs and eaſy. And if at any time it be awakened, it is eaſily bribed or boaſted to ſilence.

2. The body partakes of that corruption, by communication with the ſinful ſoul. It incites to ſin; is a houſe wherein the ſoul finds many a ſnare ſpread for it; ſo that many, to gratify their ſenſes and bodily appetites, make ſhipwreck of their ſouls. Therefore the apoſtle ſays, "I keep under my body, and bring it into ſubjection; leſt that by any means when I have preached to others, I myſelf ſhould be a caſtaway," 1 Cor. ix. 27. It ſerves the ſoul in much ſin, with the members thereof inſtruments of unrighteouſneſs, Rom vi. 13. The eyes and ears are windows whereat death comes into the ſoul; the tongue an unruly evil; the lips unclean, the throat an open ſepulchre; the feet ſwift to miſchief; and the belly made a god, not only by them that feed delicately, but thoſe that live on coarſe fair, Zech. vii. 6.

Secondly, Their lives and converſations are wholly corrupted. Pſal. xiv. 3. For the fountain being poiſoned, no pure ſtreams can come forth from thence, Matth. xii. 34. The converſation of unregenerate men is one continued courſe of error, and wandering out of the way of God's commandments. Some of them are nearer the way than others of them, but all of them are quite off it, Pſal. xiv. 3. Whether they move ſlow or faſt, they are out of courſe, Eccl. x. 15. For many of their actions are ill in themſelves, in the very matter of them condemned by the law of God, and which they never truly repent of. All of them are wrong in the manner, the beſt of them are marred in the making, through the want of right principles, motives and ends.

SECONDLY,

SECONDLY, The whole unregenerate world lies under the dominion and reigning power of ſin and wickedneſs, Rom. vi. 17. Even in the regenerate ſin dwells, as a troubleſome gueſt; but it has loſt the throne in the heart. But in the unregenerate, it has full ſway, and is the ſovereign commanding principle in them. There are two things that evidence this.

1. Sin is in them in its full ſtrength and vigour, and therefore rules and commands all. The ſtrength of ſin is the law, 1 Cor. xv. 56. and they are under the law, under it as a covenant of works, and therefore under the curſe. And where ever the curſe lies, there ſin remains in its ſtrength and power; and there is no cutting off the locks of ſin, and breaking the power of it, but by removing the curſe, and delivering from the law as a covenant, Rom. vi. 14.

2. It poſſeſſeth them alone without an oppoſite principle. The old man of ſin has not only the poſſeſſion of every part, but of the whole of every part, there being no principle of grace brought in upon it to counteract it. In the regenerate there is a corrupt principle indeed, called the fleſh; but it reigns not, becauſe there is an oppoſite principle brought in upon it to reſiſt it, Gal. v. 17. But the unregenerate are wholly fleſh, John iii. 6. So they are like the dead man, where death bears full ſway; in the other death and the diſeaſe are ſtruggling for the maſtery.

THIRDLY, They lie in the habitual practice of ſin and wickedneſs, Pſal. xiv. 1. "The fool hath ſaid in his heart, there is no God; they are corrupt, they have done abominable works, there is none that doeth good." Where ſin reigns in the heart, one's courſe of life cannot be otherwiſe; if the eye be evil, the whole body muſt be full of darkneſs. Where the old corrupt nature remains in its vigour, it is impoſſible but the life and converſation muſt be corrupt too. It is true, there is a great difference of life and practice among

among the men of the world; but that all the unregenerate lie in the practice of ſin and wickedneſs, however they differ in the kinds of it, is clear from the following conſiderations.

Firſt, The bent, ſtrain, and courſe of their life is quite wrong, Eph. ii. 1. 2. They are off from the mark; Adam led us all of the road, and they are not brought to it again. However quickly they move at any time, they are always like an arrow ſhot beſide the mark, a traveller that is of his road, Eccl. x. 15. They are a company of wanderers, ſtraying ſheep, wandering on the mountains of vanity, 1 Pet. ii. ult. though they go their ſundry ways, Iſa. liii. 6.; ſome wandering in the wilderneſs of formality, others in the mires and bogs of profanity. But all have ſinned and come ſhort of the glory of God, Rom. iii. 23.

Secondly, Any good they do is accidental, even as a wanderer in his courſe of wandering may ſtumble ſometimes on the road; but it is not the product of their main ſcope and aim. So the Danites conſulted God as to their way, not that they were ſeeking an occaſion of it, but an occaſion met them, Judg. xviii. 5. So ſome expound that paſſage, Lev. xxvi. 23. If ye will not be reformed by me by theſe things, but will walk contrary unto me, *&c.* Unregenerate men may do good; but it is by the by only, as it happens to ſuit with their particular humours, and intereſts; for ſelf is the dead ſea with them, wherein all is ſwallowed up; and they are unconverted.

Thirdly, The beſt things they do are ſin, unapproved, unaccepted of God, Prov. xv. 8. The ſacrifice of the wicked is an abomination to the Lord, Iſa. lxvi. 3. "He that killeth an ox, is as if he ſlew a man; he that ſacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered ſwine's blood; he that burneth incenſe, as if he bleſſed an idol." They reckon wrong, dividing their actions into good works and ill works; they are entirely divided

vided into gliſtering ſins, and black and dark ſins; and what they call their good works, are but gliſtering ſins. For they are not done in faith; and whatſoever is not of faith, is ſin, Rom. xiv. ult. Their ſinful unregenerate ſtate corrupts all, as a tainted veſſel doth the liquor poured into it, Hag. ii. 11.—14. Their actions materially good, are really evil, as wrong in the principles, manner and end.

Laſtly, Whatever good an unregenerate man does, he ſtill lives in the allowed practice of ſome ſin without repenting or forſaking it. Let him have never ſo many good things about him, there is ſtill one thing lacking, that mars all, Mark x. 21. This will be evident, if ye conſider,

1. That an univerſal and impartial reſpect to the commands of God, is a mark of the regenerate, Pſal. cxix. 6. "Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments." This bears that in the caſe of others there is always ſome exception, they never go along with the holy law without reſerve. There is always ſomething in Chriſt that offends them, that they ſtick at, and cannot go down with them, Matth. xi. 6.

2. Sin's reign being ſtill entire in them, it muſt have ſome luſt or other for its ſceptre to command by, Rom. vi. 12. The current or channel of a water may be altered; but as long as the fountain is not dried up, it will have ſome channel to run in. A man's particular predominant may alter; but while unregenerate, he will always have ſome predominant, that ſhall command all.

3. The heart of man muſt needs hang on at one door or other for reſt to itſelf. Faith carries the ſoul to take up its reſt in God, Heb. iv. 3. But the unregenerate being unbelievers, do not make God their reſt: therefore without controverſy they will be found about the creature's door, ſeeking their reſt there. So

the heart has ſtill ſome ſecret haunt of luſt or other, that it can never be driven away from.

That haunt of the heart will be found in one of two.

1*ſt*, In the deſires of the fleſh, Eph. ii. 3. There the groſſer part of the world do neſtle, who live as if they were nothing but fleſh, and had nothing but the body, and a preſent life, to care for. And here one of two things will readily be found the reigning ſin of the unregenerate.

1. Covetouſneſs and worldly mindedneſs. There is in the world the luſt of the eye, the gains and profits of a preſent world; and there many an unſanctified heart has its ſecret haunt, ever minding earthly things, Phil. iii. 19. Here is the bait for the rich and the poor, the main ſtream of their cares runs there, the one for increaſing, the other for getting; ſome by lawful means, but immoderately uſed, others right or wrong. But that is inſtead of God to them, 1 John ii. 15.; and therefore it is called idolatry, Col. iii. 5.

2. Senſuality. There is in the world the luſt of the fleſh, the pleaſures of ſenſe, and carnal appetite; and there many an unrenewed heart has its ſecret haunt, that it can by no means be kept out of. There may be many good things about them; but their running iſſue there can never be ſtopt. The pleaſures of ſenſe are better to them, than all the pleaſures of communion with God; and they are inſtead of it to them, 2 Tim. iii. 4, 5. Hence ſome are voluptuous epicures, whoſe belly is their god; ſome fleſhly ſlaves, abandoned to, and wholly in the power of their fleſhly luſts.

2*dly*, Or in the deſires of the mind, Eph. ii. 3. There is in the world the pride of life too; and there the more refined part of the unregenerate world do neſtle. And here are ſeveral things that will be found reigning ſins of the unregenerate, the haunts of their unrenewed hearts.

1. Reigning

1. Reigning pride and ſelf-conceit, 2 Tim. iii. 2. Having never had a kindly work of humiliation wrought on them, the natural height of their ſpirit is unbroken. If they have any natural or acquired excellencies about them, they admire themſelves in theſe, and take it very ill if others do not do ſo too. If they happen to obtain any religious or moral excellencies, their caſe then becomes moſt hopeleſs, that publicans and harlots enter into the kingdom of heaven before them; for their unrenewed hearts have no ballaſt for that ſail.

2. Bitterneſs of ſpirit, ſhewing itſelf in malice and revenge againſt thoſe they think have injured them. The unregenerate world is the region of malice and bitterneſs, as peopled by the ſeed of the ſerpent, Tit. iii. 3. "For we ourſelves alſo, (ſaith the apoſtle Paul), were ſometimes fooliſh,—living in malice and envy, hateful, and hating one another." This temper of ſpirit is more the nature of the unregenerate than generally we are aware of. The contrary diſpoſition is the badge of the family of God, Matth. v. 44, 45. "But I ſay unto you, Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you; that ye may be the children of your Father which is in heaven, for he maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt." An unforgiving diſpoſition is a ſign of an unforgiven ſtate, Matth. vi. 14, 15. Therefore there were none more ſpiteful and malicious than the Phariſees, becauſe there were none farther from a ſtate of pardon with God. Where grace comes, it turns lions into lambs, Iſa. xi. 6.; and has a benign influence to the good of mankind, Rom. xiii. 10.

3. Reigning vanity of mind, Eph. iv. 17. All the unregenerate world having left God, follow after vanity; for there is no mids, 1 Sam. xii. 21. They are all in the dark, groping here and there for reſt to

their hearts among the creatures; they find it not, but a thouſand diſappointments cauſe them not to give over. They are like a ſick man on his bed, turning every where for eaſe, and toſſing; only never turning to God in Chriſt. The ſick heart has this and the other fair promiſe made to it, to give it eaſe; for that end the world makes a mighty ſtir about meat, clothes, building, planting, doing and undoing again, turning upſide down, changing and tacking about; and all in vain, without finding reſt.

4. Natural enmity againſt God, Rom. viii. 7. The unregenerate world is, in the language of the Holy Ghoſt, a generation of vipers, Matth. iii. 7. And the ſeed of the ſerpent have all their venomous nature unchanged in them, whatever ſhapes a form of religion, or morality has caſt them into. And this their natural enmity againſt God appears in two things.

(1.) A reigning enmity againſt the power of godlineſs, wherever it appears, Acts xiii. 10. Unrenewed profeſſors of religion may very well like religion of the ſtamp of their own, and may have as much zeal as could burn up others that are not of their way; but to heaven ſhall hell be as ſoon reconciled, as they to real godlineſs in the power thereof, as it expreſſeth the image of Chriſt. And therefore there are none more virulent againſt the moſt ſerious godly than they, againſt thoſe whoſe life is likeſt Chriſt's on earth.

(2.) An irreconcileable enmity to the law, and the holineſs it requires, Rom. viii. 7. The image of God was moſt lively expreſſed on the man Chriſt, and in his holy life when on the earth the world ſaw it; and it no ſooner appeared, than the natural enmity of the unregenerate world appeared againſt God, in the treatment they gave to him, until they had him perſecuted to the death. Now the moſt lively expreſſion of the image of God, to be ſeen on earth, is in the holy law; but darkneſs and light may as ſoon

be

be reconciled, as the unregenerate heart to the law. This appears, if ye conſider,

(1.) There is never an unrenewed heart for the whole law, but at moſt to pick and chuſe in it. Their ſhoulders can never away with the whole yoke of Chriſt. Seek all the unregenerate world, ye ſhall no ſooner find one that is for fulfilling all God's will, than one after God's own heart, Acts xiii. 22. Some or other of his commands are always grievous to them, and that they can by no means bear.

(2.) The law brought cloſe home to the unregenerate has an irritating power on them, Rom. vii. 9. The more they are girded with the holy commandment, the more they fling againſt it; the cloſer it is applied to them, the farther they flee from it. It is like the ſtirring of the ant's neſt, and the fretting of the ſerpent, that cauſes it ſpit its venom. Hence the more means of grace many have, they are the more vile; as the more the ſun beats on the dunghill, its ſtench is the greater.

(3.) A-kin to this is the enmity of the world againſt the miniſters of Chriſt, which all ages and places have given pregnant inſtances of. The true reaſon of it is their office, an office ungrateful to the world, to declare the laws of Heaven, John xv. 20, 21. "Remember the word that I ſaid unto you, The ſervant is not greater than his lord. If they have perſecuted me, they will alſo perſecute you; if they have kept my ſaying, they will keep yours alſo. But all theſe things will they do unto you for my name's ſake, becauſe they know not him that ſent me." Hence the current of ſpite againſt them, as againſt ſtewards who are to execute in a family the orders of the head thereof which are very unacceptable. Thus men being touched in their ſore places, are irritated; yea, if providence frown upon men, their ill nature is ready to appear againſt them; becauſe the unhumbled heart

frets againſt the Lord, and ſo it rebounds on his ſervants ſtanding in that relation to him.

5. Selfiſhneſs, 2 Tim. iii. 2. Men ſhall be lovers of their own ſelves. It is among the firſt leſſons Chriſt puts in the hands of his ſcholars, to deny themſelves; importing that all unregenerate men are overgrown with ſelfiſhneſs. Man falling off from God, ſet up for himſelf as his chief end; and hence comes no due concern for the honour of God, nor for the good of others; but all ſwallowed up in concern for themſelves; driving forward to that end over both the one and the other. Now grace corrects this diſpoſition, bringing men out of the circle of ſelf in which they were confined. This ſelfiſhneſs appears,

(1.) In their worldly management, where it ſwallows up neighbour-love, as in a devouring gulf, Phil. ii. 20, 21. Hence no due ſympathy with the afflicted, their ſorrows no allay to their joys; yea a ſecret ſatisfaction in the croſſes, loſſes, and afflictions of others, that the ſorrows of others are matter of joy and triumph to them, Prov. xxiv. 17, 18. Envying and grudging at the proſperity of others, undermining them in their affairs, not ſtanding to drive on their own intereſt on the ruin of their neighbours; a ſcandalous cruel practice, which God is this day viſibly contending for.

(2.) In their religious management, where it ſwallows up the love of God and Chriſt, like a devouring gulf, Phil. ii. 21. Hence no due concern for the honour of God in the world, no mourning for the ſins of others, but a careleſs Gallio like temper whether the intereſts of religion ſink or ſwim. No rejoicing in the glorifying of God, where they themſelves cannot pretend to a ſhare; an ill eye on the good of others, and hardly a good word to ſpare for it, but a readineſs to detract from it and ſully it, unleſs they be of their party and way; in that caſe they find room for it, becauſe there is room for ſelf there, Phil. i. 15,—18.

6. *Laſtly,*

6. *Laſtly*, Unbelief. This is the common ſin of all the unregenerate world (John iii. 18, 19.) that hear the goſpel. They may eſcape many a mire of pollution, that others fall into, who are yet ſunk over head and ears here. It is a ſin that is the need-nail to all others, John viii. 24. and yet ſuch a ſpiritual ſin, that it is hardly diſcerned; it not being of the nature of thoſe ſins that a natural conſcience boggles at. But all the unregenerate live in it.

(1.) They do not truly believe the goſpel, Iſ. liii. 1. There is a report ſent from another world, of life and ſalvation for ſinners through Chriſt; they do not contradict, they ſay they believe it, nay they think they believe it; but in reality they believe it not. For to quit the enjoyment of their luſts, and the purſuit of the vain world, the luſt of the fleſh, the luſt of the eye, and the pride of life, is in their eyes to quit certainty for uncertain hope. Any faith they have of it is but ſuperficial; for it is riſen without the root of ſaving illumination, and the demonſtration of the Spirit, 1 Cor. ii. 4, 5. Matth. xvi. 17.

(2.) They have never been brought freely away to Chriſt, in the way of believing, for all, John i. 12, 13. All the propoſals of the goſpel made to them, have never prevailed farther than to make them almoſt Chriſtians, they have not felt the day of power to make them willing, Pſal. cx. 3. Men have drawn them, conſcience has preſſed them; but they have not felt the Father's drawing yet. Two things evince this.

(1.) They are not yet come freely away out of themſelves, to Chriſt, for a reſt to their conſciences, Phil. iii. 3. They have never yet died to the law, and therefore cannot be married to Chriſt, Rom. vii. 4. They are not poor in ſpirit, Matth. v. 3. There is ſomething left them ſtill of their own, which though they cannot truſt to before God for altogether, yet they can in part. They are never brought freely out of their own righteouſneſs, Rom. x. 3.

(2.) They

(2.) They are not come freely away from the creature into Chriſt, for a reſt to their hearts, Heb. iv. 3. They have never ſeen the fulneſs in Chriſt, that he ſhould be the one thing deſired by them; but in their way Chriſt may bear the weight ſomewhat for a reſt to their conſciences, but the heart can have no reſt but in the creature; for they ſay, as Iſa. iv. 1. "We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." He is not the one pearl to them, for which all is to be ſold.

(3.) They do not live by faith, which is the only true Chriſtian life, Gal. ii. 20. So far from it, that,

(1.) Senſe, and not faith, is their guide in their way, quite contrary to the Chriſtian courſe, 2 Cor. v. 7. "We walk by faith, not by ſight." The conſtant cry of the unregenerate world is, "Who will ſhew us any good?" Pſal. iv. 6. and nothing is good in their eyes but ſenſible good. So the things that are ſeen, and preſent, are valued and purſued; things that are not ſeen, and future, are ſlighted as uncertain.

(2.) Self, and not Chriſt, is what they lean to for carrying them on their way. The life of faith is a leaning on Chriſt, Cant. viii. 5. But inſtead of that, the unregenerate lean on their own ſtock, their ſelf-wiſdom for management, their ſelf-ſtrength for performance, and their ſelf-worth for acceptance.

Thus it appears, that they ſtill live in the allowed practice of ſome ſin or other. Now,

1. The effect thereof is, that that one thing mars all to them, in point of acceptance; and keeps them in a ſtate of death, Mark x. 21. While one ſin is allowedly kept, no good they do can be accepted of God, Pſal. lxvi. 18. It is as poiſon poured into a cup, which goes through all. And it effectually concludes them in a ſtate of death; for an offending right eye or right hand puts the whole body in hazard of periſhing, Matth. v. 29, 30. One leak may ſink the ſhip.

ship. Abimelech the ſon of Gideon's concubine, ſlew his ſeventy brethren the ſons of the wives.

2. The reaſon hereof is, that one ſin kept in the allowed practice thereof, evidenceth that any good done by ſuch a one, is not done out of love to God, and regard to his holy law, but from ſome ſelf end. For if the authority of God upon any command were ſufficient to recommend the obedience of it to a man, it would recommend all the commands to him, becauſe all bear the ſame impreſs of divine authority, James ii. 10, 11.

FOURTHLY, The whole unregenerate world lies under the guilt of ſin, the guilt of revenging wrath, Rom. iii. 19. Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law, that every mouth may be ſtopped, and all the world may become guilty before God. By the ſanction of the law, guilt follows ſin; the creature ſinning becomes liable to wrath; there is a bond of guilt wreathed about their neck, by which they may be drawn to ſuffer. Hence ſin is called a debt, becauſe as it is the taking away of obedience due, it binds to ſuffer puniſhment accordingly. That we may have a view of their ſtate under the guilt of ſin, conſider,

1. It is the guilt of eternal wrath they lie under, being bound over thereto by the curſe, Gal. iii. 10. The regenerate may be under guilt too; but it is only the guilt of fatherly anger; there is no curſe, no revenging wrath in their caſe, Rom. viii. 1. But the unregenerate are under a bond of guilt binding them to ſuffer in hell to the complete ſatisfaction of juſtice.

2. The guilt of their original ſin they were born with, is ſtill lying on them, Eph. ii. 3.—And were by nature the children of wrath, even as others. They came into the world condemned men; and not being in Chriſt, the ſentence is never reverſed, though the execution is delayed. They have not the king's pardon,

pardon, though they are yet ſpared, and eaſy as if there were no quarrel.

3. Every actual tranſgreſſion, in heart, lip, or life, by omiſſion, or commiſſion, brings on new guilt of that kind on them, Gal. iii. 10. Curſed is every one that continueth not in all things which are written in the book of the law to do them." So the guilt of their ſins is added to the guilt of their original ſin; and as many actual ſins as they are chargeable with, ſo many pliars there are of that cord of death on them. As they repeat their ſins, the law repeats its curſe.

4. An unregenerate man can do nothing but what is ſin, Matth. vii. 18. Accordingly God teſtifies of them that there is none that doeth good, no not one, Rom. iii. 12. His nature being wholly corrupt, all his actions are corrupt too; his natural actions, Zech. vii. 6. his civil actions, Prov. xxi. 4. and his religious actions, Prov. xv. 8. So that in all they do, they contract new guilt, Hag. ii. 14.

5. Man is a buſy creature, ſtill doing. And none are more buſy than the unregenerate that can do no good, Iſa. lvii. 20. The wicked are like the troubled ſea, when it cannot reſt, whoſe waters caſt up mire and dirt. The heart of man is like the watch, that may go as faſt going wrong, as when going right; it is ſtill employed about vanity or vileneſs; and every imagination is evil, Gen. vi. 5

6. *Laſtly*, All their guilt ſticks with them, nothing of it goes off, being out of Chriſt, Eph. ii. 1. Believers are daily contracting guilt, it is true; but then they are daily getting it removed too, through daily application of the blood of Chriſt by faith, as the living man is putting off naſtineſs from him; whereas all abides with the unregenerate world, as the vermin on the dead corpſe that can put of none.

Now put all theſe together, and what a dreadful lair has the unregenerate world in the guilt of ſin! Floods of guilt are ſtill rolling in on them, as the waters

waters are running continually into the ſea; but whereas the ſea lets out of its waters that it receives in, they keep all the floods of guilt that roll in on them. So the longer they live, they are the more miſerable, becauſe the more guilty.

LASTLY, The whole unregenerate world lies in the filth and pollution of ſin, Tit. i. 15. Unto them that are defiled and unbelieving, is nothing pure; but even their mind and conſcience is defiled. Sin is a defiling evil, it pollutes the ſinner in the ſight of God, defacing his image in the ſoul, and rendering him unlike God. God is glorious in holineſs, this holineſs he has expreſſed in his law, and ſin is the quite contrary of that holineſs. So that God can no more ceaſe to abominate it, than to delight in his own image, Hab. i. 13. Jer. xliv. 4.

1. Their natural defilement and pollution which they were born in, ſtill remains, Pſal. li. 5. for they are not born again of the water and the Spirit. An emblem of their caſe ye have in Ezek. xvi. The whole ſoul of their frame is unclean, polluted, and unlike God, Tit. i. 15.

2. Every actual tranſgreſſion, of omiſſion, or commiſſion, leaves a new ſtroke of pollution on them, rendering them more unlike God, Rom. iii. 13. So that their ſpiritual uncleanneſs is ever increaſing, and the longer they live, they do but contract the more defilement.

3. *Laſtly*, All ſticks on them, nothing of their old or new defilement is removed; becauſe they were never waſhed in the laver of regeneration, Ezek. xxii 24. And what a wretched caſe muſt that be, where new filth is ſtill coming on the ſoul, but none going off?

II. I ſhall now ſhew how the unregenerate world lies in wickedneſs. They lie in it in the moſt hopeleſs caſe; which we may take up in three things. They lie,

1. Bound

1. Bound in it, Acts viii. bound in it like priſoners in the pit, Iſa. lxi. 1. They are in chains of guilt, which they cannot break off; there are fetters of ſtrong luſts upon them, which hold them faſt. Satan has overcome them, and brought them into bondage; and though they ſee their caſe is wrong, though a natural conſcience witneſſeth their hazard; yet they cannot leave it, but go on like an ox to the ſlaughter, and a fool to the correction of the ſtocks.

2. Aſleep in it, Eph. v. 14. They have drunk of the intoxicating cup, and are faſt aſleep, though within the ſea mark of vengeance. Though ſometimes they are made to ſtart in their ſleep, by paſſing convictions like a ſtitch in the ſide; yet there is no awakening of them, by all the alarms they get from the word, from providence, and their own conſcience. If they are at any time moved by theſe, yet they quickly fall over aſleep again.

3. *Laſtly*, Dead in it, Eph. ii. 1. A natural life, through the union of a ſoul with their body, they have; but their ſpiritual life is gone, the union of their ſouls with God being quite broken, Eph. iv. 18. The image of God on the ſoul, the principle of vital holy actions, is away from them; ſo they lie in their wickedneſs, breathleſs and moveleſs, ready to be buried out of God's ſight.

The Doctrine of the Unregenerate World lying in Wickedneſs, applied.

Use I. Of information. See here,

Firſt, The ſpring and fountain of the abounding ſin in our day: The whole world lies in wickedneſs; and wickedneſs proceedeth from the wicked, 1 Sam. xxiv. 13. What but wickedneſs can be expected in a wicked world? The unregenerate bear the far greater bulk in the land, as in the world; and they are lying in wickedneſs. Here then is the opened fountain of the great deep, that has brought on a deluge of wickedneſs. Hence,

1. The

1. The apoſtaſy in principles, men departing from the faith, and bringing in damnable hereſies. The infidelity of this generation has gone to a monſtrous height; contempt of revealed religion has fearfully ſpread. The doctrine of the grace of Chriſt is deſpiſed; and the doctrine of the perſon of Chriſt is rudely attacked; the foundations that were left in ſafety in the time of Prelacy, yea under Popery, are now overturned*. So has the wickedneſs of the world lying in wickedneſs broke out in our day.

2. Apoſtaſy in practice. There is a deluge of profanity gone over the land; men have looſed the bridle to their luſts, opened the ſluice to their wickedneſs, that there is no ſtopping of it by men's endeavours, Pſal. cxix. 126. "It is time for thee, Lord, to work; for they have made void thy law." All ranks have corrupted their ways in church and ſtate; that they are like to wear out ſerious godlineſs, and the ſaints of the Moſt High. And the generation is remarkably worſe than their father's, more looſe, and regardleſs of all that is good.

Secondly, The ſpring of all the miſeries that are lying on us, and we are threatened with. The world is lying in wickedneſs, and therefore lies in miſery; for God is a ſin-hating and ſin-revenging God. It is the ſin and wickedneſs of the generation, that has brought on the decay of trade, and is impoveriſhing the country, for a witneſs againſt the miſimprovement of a thriving condition. To that is owing the preſent ſtraitneſs, and diminiſhing of our ordinary food; for the abuſe of fulneſs in luxury, ſenſuality, and laſciviouſneſs; the deſolating of the flocks, for men's oppreſſing one another; the great ſickneſs and death in families wherewith the Lord is afflicting us. And theſe look but like the beginning of ſorrows, for there is no turning to the hand that ſmiteth.

* The author refers to the revival of Arianiſm in England by Dr Clarke, and in Scotland by Profeſſor Simpſon.

Let not men harden themſelves in the caſe, becauſe it ſeems to fare as ill with ſaints as ſinners. For,

1. It is God's ordinary way in his proceedings againſt a land, to begin with his own houſe and family, Ezek. ix. 6. For though they are not of, yet they are in the world, and contract infection, ſo that with them alſo there are ſins againſt the Lord. And becauſe the Lord has a kindneſs for them, they get the brim of the cup, Zech. i. 11, 12.

2. But it is a ſign for ill to the world lying in wickedneſs. And of a long time we have had that ſign, of particular ſtrokes directed againſt thoſe that are the moſt ſerious, 1 Pet. iv. 17, 18. For the time is come that judgment muſt begin at the houſe of God; and if it firſt begin at us, what ſhall the end be of them that obey not the goſpel of God? And if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear? If God's own people drink of the cup of judgment, the world lying in wickedneſs ſhall pledge them, and drink after, Jer. xxv. 28, 29. And the former getting the brim, the dregs will fall to the latter, Pſal. lxxv. 8. And thus God's own prophets have been ſigns to a people with whom God had a controverſy, Ezek. xxiv. Thus Ezekiel is unto you a ſign; according to all that he hath done, ſhall ye do; and when this cometh, ye ſhall know that I am the Lord God.

3. *Laſtly*, Though in the outward courſe of providence all falls alike to all, yet the croſs of the ſaint is better than the crown of the ſinner, Iſa. liii. 10, 11. "Say ye to the righteous that it ſhall be well with them, for they ſhall eat the fruit of their doings. Wo unto the wicked, it ſhall be ill with him; for the reward of his hands ſhall be given him." Rom. viii. 28. "And we know that all things work together for good, to them that love God, to them who are the called according to his purpoſe." Prov. i. 32. "The proſperity of fools ſhall deſtroy them."

Thirdly, It

Thirdly, It is not ſtrange to find men of the world lying in the habitual practice of ſome abomination; for the whole world lieth in wickedneſs. Men will carry themſelves agreeable to their ſtate of regeneracy or irregeneracy; and to find unregenerate men lying in this and the other wickedneſs, is no more ſtrange than to find fiſh ſwimming in the water, and birds flying in the air; it is their element.

1. Accordingly ſome lie in open wickedneſs, declaring their ſin as Sodom, Iſa. liii. 9. For where men cannot reſtrain them, they are at liberty, becauſe they have no fear of God before their eyes. Their luſt is their law in theſe things, and they go as far in the road as their feet will carry them, doing evil as they may or can.

2. Some lie in ſome ſecret wickedneſs, which they get kept ſecret from the open view of the world, and for the eye of a jealous God that mars them not, Ezek. viii. 12. "Son of man, haſt thou ſeen what the ancients of the houſe of Iſrael do in the dark, every man in the chambers of his imagery? for they ſay, The Lord ſeeth us not, the Lord hath forſaken the earth." This evil world has a loathſome aſpect as it is, for all the covering of abominations in it; but were the ſecret abominations in it brought out to men's knowledge, the ſecret frauds and cheats, whoredoms, adulteries, and laſciviouſneſs, murders, theſts, &c. ſet in the light, how much more loathſome would the world appear? Eph. v. 12. For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret. But two things are certain,

(1.) Where the fountain of ſin is not ſtopt by regenerating grace, it muſt needs have its main ſtream running in the practice of ſome one wickedneſs or other, Rom. vi. 12. An unregenerate man's predominant ſin may indeed be changed; but he ſhall ſooner ceaſe to breathe, than to have ſome one running iſſue or other. And that will always be his

neckbreak here, that will part betwixt Chriſt and him, Mark x. 21, 22.; and that will be the moſt terrible gnawing worm in the conſcience hereafter.

(2.) Whether it be an open or ſecret wickedneſs, it will be called at length before a tribunal, where there will be no ſhifting of compearance, defeating of probation, nor ſtopping execution, Acts xvii. 31. "He hath appointed a day in the which he will judge the world in righteouſneſs, by that man whom he hath ordained." Rom. xiv. 10. "We ſhall all ſtand before the judgment-ſeat of Chriſt." There the moſt ſecret pieces of wickedneſs ſhall be diſcovered before all the world, Eccl. xii. ult. "For God ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil. Prov. xxvi. 26. "Whoſe hatred is covered by deceit, his wickedneſs ſhall be ſhewed before the whole congregation." And the moſt daring tranſgreſſor ſhall be made to ſtand trembling, Eccl. xi. 9. "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes; but know thou, that for all theſe things God will bring thee into judgment."

Fourthly, The world muſt be an infectious ſociety; it muſt be a peſtilential air that is breathed in it, and wickedneſs in it muſt be of a growing and ſpreading nature. For the whole world lieth in wickedneſs. Hence,

1. Unregenerate men, if they get not a caſt of ſaving grace to change their nature, will undoubtedly grow worſe and worſe, 2 Tim. iii. 13. As that which lies in the dunghill, rots the more the longer it lies; ſo men lying in irregeneracy, in wickedneſs, the longer they live their caſe is the more hopeleſs. How evidently is this ſeen, in there being ſome hope of ſome while they are yet young, yet not being converted then, they grow at length to a pitch that there is no dealing with them?

2. Unregenerate men are ſnares and neckbreaks one

one to another, ſerving to advance the growth of wickedneſs in one another, Matth. xviii. 7. As in a dunghill one part ſerves to rot another, ſo is it in the world lying in wickedneſs. The ill example of ſome encourages others, and ſo the elder corrupt the younger, eſpecially when they go about to train them up in the ways of wickedneſs.

3. They are ſnares even to the godly. It is hard to come near a mire or dunghill, and not be defiled. There was a ſuffocating vapour aroſe from the high prieſt's hall, that made Peter to fall a denying his Maſter. This made the Pſalmiſt ſay, "Wo is me, that I ſojourn in Meſech, that I dwell in the tents of Kedar," Pſal. cxx. 5.

Hence we may learn,

(1.) They have a hard taſk in hand, whoſe buſineſs it is to deal with the world lying in wickedneſs, in order to their reformation; for the longer they lie in their wickedneſs, they are the more ſtrengthened in it, their hearts are the more hardened, their conſciences more ſeared, and the bands of wickedneſs grow ſtronger. And then one helps another in an ill courſe, they unite and combine to ſtrengthen one another in wickedneſs. So that it is a heavy taſk.

(2.) The danger of ill company, 1 Cor. xv. 32. "Evil communications corrupt good manners." The wicked world is a dangerous ſociety, and has been ruining to many. How many have been ruined, by their being educated and living amongſt thoſe of the world lying in wickedneſs, never having an opportunity of good company, where they might ſee or get good? How many have been ruined by their falling into ill company, after hopeful beginnings? The ſtream of our nature runs the wrong way, ſo the world lying in wickedneſs rows with the ſtream, and ſo is ſucceſsful in working ſinners ruin, Prov. xiii. 20. "He that walketh with wiſe men, ſhall be wiſe; but a companion of fools ſhall be deſtroyed."

Fifthly, This accounts for the uneasy life that the serious godly have in the world. The whole world lieth in wickedness. Our Lord Jesus had an uneasy life in it, and so will all his followers have to the end. The church in the world is like a lily among thorns; however the world may caress its own, the serious-godly will not get leave to forget that they are from home while in it, strangers and pilgrims; that they are in a wilderness. How can their life in it miss to be uneasy? For unto them,

1. It is a loathsome world, where their eyes must behold abominations that they cannot help, Hab. i. 3. "Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me; and there are that raise up strife and contention." However the swine of this world may delight to wallow in their own mire, and to lie in their own dunghill; yet to heaven-born souls, the stench arising from that dunghill must needs be noisome. Hence says the prophet, Jer. ix. 2. "Oh, that I had in the wilderness a lodging-place of way-faring men, that I might leave my people, and go from them; for they be all adulterers, an assembly of treacherous men."

2. It is a vexatious world; the temper of the parties is so different, so opposite, that they can never hit it, but must needs be heavy one to another. As the way of the godly is uneasy to the world, so the way of the world is uneasy to them, makes them many a sorrowful day and heavy heart, and draws many a sigh and groan from them, as in Lot's case, 2 Pet. ii. 7, 8. And the uneasiness arising from that quarter makes heaven more desirable, as to burdened men groaning.

3. It is an ensnaring world, wherein snares of all sorts are going, and they are many times catched in the trap ere they are aware, 2 Tim. iii. 1, 2. This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents,

parents, unthankful, unholy, *&c.* The world lying in wickedneſs lays ſnares for them, that by drawing them into their courſes, they may make them like themſelves. And at all times they are in hazard by them, either by omiſſion of neceſſary duty, or commiſſion of ſin.

4. It is a world wherein wickedneſs thrives apace as in its native ſoil, but any good has much ado to get up its head, Jer. iv. 22. "For my people is fooliſh, they have not known me, they are ſottiſh children, and they have none underſtanding; they are wiſe to do evil, but to do good they have no knowledge." The ground being curſed, thiſtles and thorns grow up of their own accord; but after much labour for the ſeed-corn, the huſbandman has but a ſorry increaſe. So the work of wickedneſs goes on with ſpeed; but O how hard is it to make a good work take! The moſt prudent management can hardly carry a good work, but one ſinner deſtroyeth much good, Eccl. ix. ult.

Sixthly, This accounts for the frightful end this viſible world will make, by the general conflagration, 2 Pet. iii. 10. There is a curſe on it, for the wickedneſs in it, that once deluded it, it will in the end burn it up. It has been a ſtage of wickedneſs, and will be pulled down; a ſink of abominations, and will be overthrown. The creatures groan in it, under the abuſe of them to the ſerving of the luſts of men; they muſt be delivered.

Laſtly, This ſhews the dangerous ſtate of the unregenerate world; they lie in wickedneſs. Therefore,

1. They now lie under wrath, hanging in the threatening and curſe, which is over their heads, Eph. ii. 3. Being the region of wickedneſs, it is the region of wrath, John iii. ult. They are in a ſtate of wrath, it is on them and theirs.

2. They will periſh under that wrath, whoever continue and come not out from among them. For the world now lying in wickedneſs, will ſink down into

into the pit, and lie eternally under their guilt and filth, Matth. xxv. ult. Rev. xx. 14, 15.

USE II. Of exhortation.

1. To all I would ſay, Search and try what ſociety ye belong to, whether ye are ſtill of, or ſeparated from, the world lying in wickedneſs. It is certain, we are all naturally of the world; there is no coming out of it, but by regenerating grace; and being come, ye will have taken another route. What has been already ſaid, particularly on the firſt clauſe of the verſe, touching the marks and characters of thoſe that are of God, and ſo ſeparated from the world, may ſerve to diſcover your ſtate in this point.

2. To ſaints ſeparated from the world, I would ſay,

(1.) Do not much wonder at the harſh entertainment ye meet with in it. Value not the frowns of the world lying in wickedneſs; and think not ſtrange of frowns of providence on you while ye are in it. For it will never be quite well with the family of God, while they are here in the ſame place with the world.

(2.) Watch againſt it while ye are in it, as being in hazard of ſins and ſnares in a world lying in wickedneſs. Be not ſecure; knowing that your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour, 1 Pet. v. 8.

(3.) Look homeward, and long to be with Chriſt; where you ſhall be for ever out of the reach of all evil, and enjoy ſuch peace and freedom as your enemies can diſturb no more.

3. *Laſtly*, To ſinners of the world lying in wickedneſs, I would ſay, Come out from among them, and be ſeparated, as ye would not be ruined with them, and periſh eternally in their deſtruction. But of this in the next diſcourſe.

THE

The Divine Call to Sinners to come out from among the World lying in wickedness, explained and urged.

Several Sermons preached at Etterick, in 1729.

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1 John v. 19.——*The whole world lieth in wickedneſs.*

2 Cor. vi. 17. *Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing; and I will receive you.*

YE have had a frightful deſcription of the world lying in wickedneſs. We come now to preſs the exhortation to come out of it, in the words of this compared text. In which we have,

1. The goſpel-call to ſinners, *Come out from among them.* For whereas the words are taken out of Iſa. lii. 11. it is plain the prophet there ſpeaks of the days and preaching of the goſpel, tho' with an eye to the deliverance from Babylon, ver. 7,—10. In it we have,

(1.) The ſubſtance of the duty that ſinners are called to, *Come out from among them*, viz. the world lying in wickedneſs, whereof Babylon was an emblem, as the Jews were of the elect. Babylon was the mother of abominations, and devoted to deſtruction; ſo the world lying in wickedneſs is. To come out from among them, is to come out of your natural ſtate, unto Chriſt by faith; that is the only way to come out from among them. And that the text aims at no leſs, is evident,—that adoption into God's family is thereupon promiſed.

(2.) The touchſtone of ſincerity in it. *Be ye ſeparate.* Right coming out from among the world lying in wickedneſs, is a coming out from among them freely and for altogether. A withdrawing for a time, the

the relation ſtanding will not do; nor a halting between two; there muſt be a total ſeparation, by going quite to the other ſide, and ſetting up againſt them. Thus the apoſtle explains the double call to depart, Iſa. liii. 11. Depart ye, depart ye, going ſtill farther and farther from them, till the great gulf be fixed betwixt you and them.

(3.) A neceſſary direction for the right managing of your coming away, Touch not the unclean thing. They are an unclean ſociety, like a leprous perſon: conſult not with them, but be reſolute without tampering with them. Every thing among them is unclean; take up none of it to carry with you, as Rachel did her father's images. Be afraid of every perſon and thing in the world lying in wickedneſs, as of fire.

2. The goſpel offer and promiſe, to be accompliſhed on complying with the call, I will receive you. I the Lord Chriſt will take you in. Be not afraid that ye ſhall be at any loſs in the caſe; ſuch refugees ſhall have the borders of the Lord's land, the gates of his houſe opened to them.

Now the doctrine of theſe texts thus compared, is,

Doct. *There is a call from the Lord to ſinners, to come out from among the world lying in wickedneſs, and leave them.*

In handling this point, I ſhall,

I. Shew ſome things implied in it.

II. Shew what is the ſinner's coming out from among the world lying in wickedneſs.

III. Conſider the call from the Lord to come out from among them.

IV. *Laſtly*, Apply the whole.

I. I ſhall ſhew ſome things implied in the doctrine. It implies,

1. The world lying in wickedneſs is a ſociety hateful to the Lord, elſe he would not call to come out from among them. They may pleaſe themſelves, as if

if they only were the people. The region of a natural ſtate has the cloud of wrath abiding on it, John iii. ult. They are a ſociety, whom God abhors as unclean: a people of God's indignation, as being his enemies; and againſt whom he will have war for ever that ſhall end in their deſtruction, or rather never end.

2. Sinners, ye are all by nature in among them, and of them; elſe, why is the call, Come out from among them? Whoever has not heard this call, and come out from among them, in converſion, is among them yet, John viii. 44. I told you there are in the world lying in wickedneſs, the lower and the upper world; but both theſe make but one world, the devil is the head of both; and if a few years were gone, they will be both turned into one, and all the inhabitants houſed under one roof, Matth. xxv. 41. Therefore unconverted ſinners are as ſure among them, as the damned — Sinners, ye are children of hell, a priſon-houſe, a dark houſe, a miſerable houſe, Matth. xxiii. 15. As long as ye are among them, ye are like the houſe, and like the father of it: he is a fallen creature, lying in wickedneſs, his nature is enmity againſt God; ſo art thou and thine: and though thou put a fair face on it, by a form of godlineſs: no marvel, for Satan himſelf is transformed into an angel of light, 2 Cor. xi. 14.

3. Great is the danger of abiding among them, Iſa. lii. 11. Depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out of the midſt of her. There are three ſpecial emblems of the wretched world lying in wickedneſs, and the danger of abiding among them, to which this call may have reference. One is Babylon doomed to deſtruction, Pſal. cxxxvii. 8. See the call to leave her, Jer li. 6. Flee out of the midſt of Babylon, and deliver every man his ſoul; be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompence. Rev. xviii. 4. Come out

of

of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues. Another is Sodom, which fire from heaven was abiding the call Lot got to get out of it, ye have Gen. xix. 15. Ariſe, —leſt thou be conſumed in the iniquity of the city. It was ſet forth for an example, Jude 7. ſuffering the vengeance of eternal fire. A third is the tents of Dathan and Abiram, which were to be ſwallowed up of the earth. The call to the congregation to get up from about them, ye have Numb. xvi. 26. "Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leſt ye be conſumed in all their ſins." Which is applied to goſpel-hearers, 2 Tim. ii. 19. "Let every one that nameth the name of Chriſt depart from iniquity." Ye can have no more ſafe ſtaying there than ye could have had in theſe, believe it or not.

4. It is poſſible ye may get away from among them. If ye were once down in the lower world lying in wickedneſs, it will be impoſſible ever to get out from among them more; this call has nothing ado with that part of them. But ye are yet in the upper world lying in wickedneſs, where Chriſt has his lower houſe, with a commiſſion to fill it out of thoſe of them that are lying there. And for this cauſe the call ſounds in your ears this day, Pſal. xlv. 10. "Forget thine own people, and thy father's houſe," Luke xiv. 23. "Compel them to come in, that my houſe may be filled." Come away before your feet ſlip,—ye may get away though never ſo far on.

5. God has ſome amongſt them that ſhall not get leave to ſtay, for he would never ſend out ſuch a call altogether in vain. No; there is an elect number among them, on whom the call ſhall be effectual, ſit it who will, 2 Tim. ii. 19. "The foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his." Satan may get leave to keep a reprobate world, but the ſheep of Chriſt, purchaſed with his

his blood, cannot be loſt, John x. 16. "Other ſheep I have, which are not of this fold; them alſo I muſt bring, and they ſhall hear my voice." There is a ſecret mark on ſome of the ſtrayed, and they ſhall be made to come out from among the reſt. Let this encourage you to come away, ſtanding as fair as others to get help from heaven to make your eſcape.

6. Ye will be very welcome to Chriſt from among them, Pſal. xlv. 10, 11. "Hearken, O daughter, and conſider, and incline thine ear; forget alſo thine own people, and thy father's houſe. So ſhall the King greatly deſire thy beauty." They that come uncalled fit unſerved; but ye need not fear, the Maſter calleth you. It is what you have his word on, I will receive you. Do not ſay, "Alas I need never think that Chriſt will receive me; for I have been a poor worldly carnal creature, ſavouring nothing but the world;" no, the call ſuppoſes that, that ye are among them. "But I am deep in wickedneſs;" yet welcome, if ye had even been among the very worſt of them, come from among them, and welcome, 1 Cor. vi. 9, 10, 11.

7. Ye will not be carried away from amongſt them againſt your will. No; if ye come not voluntarily upon your own feet, ye will get leave to ſtay and periſh among them; Pſal. cx. 3. "Thy people ſhall be willing in the day of thy power." Chriſt will have none but willing ſubjects, ſuch as ſubmit by choice, not by force. Compel them; but how? as men are compelled to a feaſt, by moſt earneſt entreaties, importunity, *&c.* but no otherwiſe. They that will needs lie ſtill in their wickedneſs with the world, they will get their will with a vengeance; they will not be forced from the ſociety they chuſe.

8. Ye will not be carried away ſleeping from among them neither; ye muſt awake, hear the call, and ſet down your feet to make your eſcape. Some ſay, they can do nothing, they cannot convert themſelves, and they hope for grace afterward. So they make

ſoft their pillow, ſleep ſecurely, and will do nothing. But if ye were willing to come away from among the world lying in wickedneſs, ye would ſtretch out the withered hand, ye would try the lame leg, take the help of offered grace, and take no reſt till ye were got away.

9. Ye need not expect their good will to the parting. The call is directed to you, without noticing of them; for it is certain they will never let you out from among them, as long as they are able to keep you. Therefore ye muſt be reſolute and peremptory, Matth. xi. 12. "The kingdom of heaven ſuffereth violence, and the violent take it by force." Hell's flatteries and threatenings will all be plied to keep you among them; but ſtop your ears, and look not behind you, as the angels enjoined Lot, when they had brought him out of Sodom, Gen. xiv. 17.

10. *Laſtly*, Ye will be received of the Lord into the ſociety of the clean and holy, Heb. xii. 22,—24. One part of them is perfectly clean, as to the other their cleanſing is begun, John xiii. 8.; but all are but one family; the former the elder children, in the upper rooms; the latter the younger, in the lower rooms; the whole headed by Chriſt.

II. I come now to ſhew what is the ſinner's coming out from among the world lying in wickedneſs.

Negatively, 1. It is not a ſinner's going out of this world. That is brought about by death, whether we will or no; and they that die in the Lord, they are indeed abſolutely ſeparated from the world lying in wickedneſs. But they that die out of Chriſt, they are for ever thereby fixed in the world lying in wickedneſs. Since they are not come out from among them here, they are put in among them there, their ſouls gathered with the wicked in death, with whom they gathered themſelves in life.

2. It is not a coming out from among the immoral

part.

part of the world lying in wickedneſs, and joining in with the profeſſors of religion, in a viſible church-ſtate. For there is a moral and religious part too of the world lying in wickedneſs; and thoſe that are of theſe parts are as ſure among them, as the immoral are. In a word, nothing ſhort of true converſion and a ſaving change, is a coming out from among them.

Poſitively, It is a ſpiritual gracious motion of the ſoul unto Jeſus Chriſt, and is the very ſame with effectual calling, which is the work of the Spirit of Chriſt on theſe ordained to eternal life. We may take it up in theſe four ſteps,

First, The ſinner's coming to a true ſenſe of his own ſtate and caſe among them; and this he is brought to in a work of conviction, John xvi. 8. And when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgment. Thoſe of the world lying in wickedneſs are under ſpiritual blindneſs, they know neither what they are, nor where they are in very deed; and one muſt be brought to himſelf, before he come out from among them; otherwiſe he will not ſtir. Now the coming ſinner,

1. He comes to be fully perſuaded, that he is among them, and out of the family of God, Luke xv. 17. He gets a diſmal view of a natural ſtate, of the caſe of the unregenerate world, of the world lying in wickedneſs; and he ſees himſelf in the midſt of them; ſo he is like one awaking out of a dream, and ſeeing himſelf beſet about. So there are two things here,

1ſt, He gets a frightful view of the world lying in wickedneſs, as a ſociety in moſt miſerable caſe. The world lying in wickedneſs, that was in his eyes before like a paradiſe, a garden of pleaſure, a fort of ſafety, appears in quite other colours, as a Babel of confuſion, a wilderneſs of emptineſs, a Sodom of wickedneſs, and tents of Dathan to be ſwallowed up. He ſees it to be a ſociety,

(1.) Lying in wickedneſs, under the guilt, pollu-

tion, and dominion of ſin, contrary to God, and hateful unto him, Eph. ii. 12.; a ſociety abominable in the eyes of a holy God, however pleaſant in the eyes of one another; wherein there neither is nor can be any thing good or acceptable in the ſight of the great King.

(2.) Laid open to deſtruction from the preſence of the Lord, Eph. ii. 12. He ſees the curſe lying on it, and binding it over to revenging wrath, and in virtue thereof certainly to be deſtroyed. The flaming ſword appears, wherever he turns his eyes, ready to cut off the miſerable inhabitants.

2dly, He gets a frightful view of his own caſe, as being among them, lying in wickedneſs, and lying open to deſtruction, Luke xv. 17. He ſees his own ſinfulneſs, is convinced of the ſinfulneſs of his own life, heart, and nature; and ſees his loſt and undone caſe under the wrath of God, and curſe of the law, Rom. vii. 9.

2. He comes to be fully perſuaded, that there is no abiding for him among them, as Peter's hearers were, Acts ii. 37. and the Phillipian jailor, Acts xvi. 30. He ſees he is ruined for ever, if he get not away from among them. Time was when he could not think of parting from among them; but could get no reſt among them; ſeeing every moment the city of deſtruction ready to be overthrown, and himſelf to be ſwallowed up in the ruins.

This is a new ſight, that one gets, not by the ſight of the eyes, but from the word, by the Spirit acting as a Spirit of bondage on the ſoul and conſcience; awakening, convincing, and perſuading into a firm belief of the report of the law, with application to one's own particular caſe.

SECONDLY, The ſinner's coming to ſee a better ſtate and caſe for him, with Chriſt and his company, Luke xv. 17. If the convinced ſinner did not ſee a refuge, where he might be in ſafety, he would ſink in deſpair;

deſpair; but the Lord timely opens his eyes, as he did Hagar's to ſee the well, when the child was laid by for dead. And he ſees,

1. Full ſafety for him there, if he could get in among them, Luke xv. 17. The ſoul gets a view of Chriſt in the tranſcendent glory of his perſon and offices; ſees him an able and ſufficient Saviour, Heb. vii. 25. having a fulneſs of merit, for procuring him the pardon of his greateſt and moſt numerous ſins; and of Spirit, for ſanctifying him, and ſubduing the ſtrongeſt luſts.

2. Free acceſs for him to get in among them, Jer. iii. 22. He beholds the gates of the city of refuge caſt open to receive him, and hears the voice of the Lord crying to him to turn in thither, Zech. ix. 12. He believes Chriſt to be not only an able, but a willing Saviour, willing to receive him; otherwiſe he would never come away.

This ſight is given by the Spirit, demonſtrating the word of the goſpel to the ſoul, 1 Cor. ii. 4, 5. He ſhews it convincingly to be the infallible word of the eternal God, and his word to the ſinner in particular. He brightens the glaſs of the goſpel, ſo that in it they clearly ſee the glory of the Lord Chriſt, which they never ſaw before. And here they diſcover in him,

(1.) A reſt to their conſciences, not to be got in the fiery region of the law, Heb. ix. 14. "How much more ſhall the blood of Chriſt, who through the eternal Spirit, offered himſelf without ſpot to God, purge your conſciences from dead works to ſerve the living God?" The conſcience ſtung with guilt, cannot be quieted with an imperfect righteouſneſs, that comes not up to the laws demands of perfect obedience and ſatisfaction; but the goſpel reveals Chriſt's righteouſneſs, Rom. i. 17. a broad cover, that ſalve which applied makes a ſick conſcience hale, Iſa. xxxiii. ult.

(2.) A reſt to their hearts, not to be got in the barren region of the creation, Pſal. lxxiii. 25. "Whom

have I in heaven but thee? and there is none upon earth that I desire besides thee." The soul being a spiritual substance immortal, can never rest fully in the enjoyment of temporal things; they are neither sufficient for it, nor certain. But in Christ there is a fulness, and that inexhaustible; and so the man sees him as commensurable to the desires of the soul.

THIRDLY, The sinner's coming to be willing to come out from among the world, and to come in to Christ and his company, Psal. cx. 3. "Thy people shall be willing in the day of thy power." Sinners naturally are unwilling to come away out of the world lying in wickedness, and to come to Christ; it is as much against the grain with them, as for the fishes to come out of the water to dry land. They like their master, their work, and their company there; they would never leave them, if they could but see how to put up with them. They have a heart aversion and enmity to Christ, and his company, his way, and his law. But the Spirit makes them willing, renewing their will, Ezek. xxxvi. 26. And they become,

1. Rationally and deliberately willing to come out from among them, the soul being moved thereto with the greatest reason. A drawing there is in the case, but no force, only strong persuasion, Gen. ix. 27. It is no blind impulse brings men to Christ; it is no rash and inconsiderate adventure, but the cost is counted ere this building is begun. Where it is otherwise, men soon shew that they are still among them, for all the bustle they seemed to make to be away.

2. They are absolutely willing, content on any terms, as Paul was, Acts ix. 6. "Lord, what wilt thou have me to do?" Many could be willing on such and such terms, if they could get leave to pick and chuse, if it were that such a particular lust only might be spared, if as to such a duty they might be excused; but they that are willing indeed are absolutely willing, willing at any rate.

3. They

3. They are willing for the preſent, nothing elſe anſwers the goſpel-call, Heb. iv. 7. To-day if ye will hear his voice, harden not your hearts. Felix was willing, but for an after time, not for the preſent; ſo many young ſinners are willing to come out from among the world lying in wickedneſs, if once they were paſt their youth, and come of age; and the anged, if they were come to a death-bed. But the coming ſinner is willing to come out from among them this moment.

4. *Laſtly*, They are peremptorily willing: it is not a thing only they are willing to do, but they are peremptory they will do it. They are not only content to leave them, but they may not, dare not, will not ſtay longer with them, coſt what it will. They are willing, as the ſlayer, to be in the city of refuge; for, by their conviction and ſaving illumination, they ſee there is ſafety there, and no where elſe.

FOURTHLY, The laſt ſtep is the ſinner's joining himſelf to the Lord Jeſus Chriſt, the head of the ſociety oppoſite to the world lying in wickedneſs, Jer. l. 5. which implies two things.

1. An actual renouncing of the world lying in wickedneſs, and all that is therein, Job xxxiv. 32. That which I ſee not, teach thou me; if I have done iniquity, I will do no more." He renounces his relation to that ſociety, their work, their way and courſe, reſolute to bid an eternal farewel thereto, and to ſtay no longer among them, come what will. Though a Red ſea be before him, he knows not how to get through, he is peremptory not to return to Egypt.

2. A receiving and reſting on Chriſt for all, John i. 12. "As many as received him, to them gave he power to become the ſons of God, even to them that believe on his name." They ſell all to buy the field; part with all for the one pearl. Chriſt is held forth in the goſpel as a full and ſatisfying portion, as a reſt to the conſcience, and a reſt to the heart; and faith

cloſes

cloſes the eyes to all others, and takes him as ſuch in the word of the goſpel-offer, Pſal. lxxiii. 25.

Hereby the ſoul is knit to Chriſt, becomes a member of his myſtical body, Eph. iii. 17. By this means there is a ſpiritual marriage betwixt Chriſt and the ſoul entered into; Chriſt becomes the believer's; and the believer his, only, wholly, and for ever, Cant. ii. 16. "My beloved is mine, and I am his." So they are one ſpirit with Chriſt, 1 Cor. vi. 17.

And thus the ſinner is effectually out from among them, no more of their number, no more in their ſtate and caſe; he is brought into another oppoſite ſociety, whoſe communion is with the Father and his Son Jeſus Chriſt. Tho' thereafter he is indeed in the world, yet he is no more of it; and though he is yet out of heaven, he is really of the family there.

III. I proceed to conſider the call from the Lord to come out from among them. And,

1. The ground in law that it is founded on, is the eternal agreement of the glorious Trinity for man's ſalvation. The Lord Jeſus Chriſt having undertaken to do and die for and inſtead of an elect world, and his merit being ſufficient for the redemption of the whole world; the Father was ſo well pleaſed with his undertaking and performance, that he made him the ordinance of heaven for ſalvation to all that would believe; he gave him a kingdom to be raiſed out of the world lying in wickedneſs. And thereon the call is founded, Matt. xxii. 4. All things are ready, come unto the marriage.

2. This call was drawn up and recorded in the Bible, by the Holy Spirit, that it might not be only a call by word of mouth that paſſeth, but in writing that is permanent, which the called may have occaſion to conſult when they pleaſe, Iſa. lv. 1. "Ho, every one that thirſteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come,

come, buy wine and milk without money, and without price." The whole Bible is a declaration of this call, with promiſes to thoſe that anſwer it, and threatenings againſt them that refuſe it. So the truth and reality thereof is ſealed by the blood of Chriſt, the blood of the teſtament.

3. It is given in the goſpel by Jeſus Chriſt, with the conſent of his Father and Spirit. The Father has ſent him to call ſinners to come out from among the world lying in wickedneſs. The Spirit ſays, Come. A whole Trinity invites them to come away, not willing that the captive exiles ſhould die in the pit, Ezek. xviii. 23.

4. It is directed to men, ſons of men, Prov. viii. 4. "Unto you, O men, I call and my voice is to the ſons of man." It is not to fallen angels; they are left to lie ſtill in their wickedneſs, without remedy, and to reckon for it at laſt. But it is addreſſed to the deſcendents of fallen Adam in this world, without exception of great, yea the greateſt of ſinners, Rev. xxii. 17. "Whoſoever will, let him take the water of life freely." Iſ. i. 18. "Come now, and let us reaſon together, ſaith the Lord; though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool." Though they have continued never ſo long among them, and be never ſo ſignalized among them, they are welcome to come away from among them.

5. It was the Son of God in perſon, that firſt proclaimed this call, in paradiſe, Gen. iii. 15. Afterwards taking on our nature, and appearing in the world in our fleſh, he ſpent the time of his public miniſtry in calling ſinners to come out from among the world lying in wickedneſs, Heb. ii. 3. though they were but few that came away upon that his call, Iſa. liii. 1.

6. He continues to call ſinners thereto, by his meſſengers, the miniſters of the goſpel, that call them in his name, 2 Cor. v. 20. And this is our work to call

call you to come away out from among the world lying in wickedneſs. We are the voice, he is the caller, Luke x. 16. For even now when he is in heaven, he ſpeaketh to you by us, Heb. xii. 25.

7. *Laſtly*, It is in this world only the call takes place, Matth. xxviii. 18, 19. As for thoſe who are gone into the other world, the call can reach them no more; they are priſoners without hope. But while ye are here, the call is to you, particularly in the public aſſemblies, Prov. i. 20, 21. "Wiſdom crieth without, ſhe uttereth her voice in the ſtreets; ſhe crieth in the chief places of concourſe, in the openings of the gates; in the city ſhe uttereth her words," *&c.*

I come now to the improvement of this ſubject.

USE I. Of information. This lets us ſee,

1. Where we are all by nature, even in the world lying in wickedneſs, being real members of that ſinful and miſerable ſociety. This is our native country, we are all natives of the world lying in wickedneſs, by our firſt birth. It is only by converſion and the new birth, that we come out from among them, and are naturalized in the heavenly country. Think on this, ye young, or aged, ſtrangers to a work of converſion; and know where ye are.

2. Ye cannot abide among them, but in rebellion againſt the call of God. By this goſpel ye are ſummoned in the Lord's name to come out from among them; and if after that, ye take it on you to ſtay, ye do it upon your peril, incurring the diſpleaſure of Heaven, not only for your being among them, but your refuſing to come out from among them.

3. The ſin of goſpel-hearers abiding among them, is fearfully aggravated, and therefore will be fearfully puniſhed. Every new goſpel call is a new call from the Lord to you to come out from among them. How inexcuſable will they then be, that give a deaf ear to them all? Matth. xi. 21. 22. "Wo unto thee, Chorazin, wo unto thee, Bethſaida; for if the mighty works

works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in ſack-cloth and aſhes. But I ſay unto you, It ſhall be more tolerable for Tyre and Sidon at the day of judgement than for you."

4. *Laſtly*, Ye will ſurely be welcome to Chriſt coming out from among them; for he will never put away them whom he calls to him, John vi. 37. "Him that cometh to me, I will in no wiſe caſt out." His call is not only your warrant to come, but as ſuch it is an enſurance of your welcome, Mark x. 49. "And Jeſus ſtood ſtill, and commanded him to be called; and they call the blind man, ſaying unto him, Be of good comfort, riſe; he calleth thee."

USE II. Of exhortation. O ſinners, ſeeing it is ſo, that the whole world lieth in wickedneſs, and there is a call from the Lord to ſinners to come out from among them, hearken ye this day to the call, and come out from among them, all and every one of you.

This is a point of the greateſt weight, and therefore I ſhall,

1. Branch out the exhortation more particularly, that ye may not be in the dark as to what ye are called to.

2. Addreſs it to ſeveral ſorts of ſinners, that it may be the more cloſely brought home to the conſcience.

3. Urge it with ſome motives, that ſo it may be preſſed upon you.

4. Conſider the hinderances or impediments that keep men from coming out from among the world lying in wickedneſs, that ſo they may be removed out of the way.

FIRST, To branch out the exhortation more particularly, I lay it before you in theſe four branches,

Firſt, O ſinner, believe it firmly, and conſider it ſeriouſly, that the unregenerate, unconverted world is a ſink of ſin and wickedneſs, and doomed to deſtruction. This is infallible truth, 1 John v. 19. "The whole world

world lieth in wickedneſs," John iii. ult. He that believeth not the Son, ſhall not ſee life; but the wrath of God abideth on him. Matth. xviii. 3. "Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven." John iii. 3. "Except a man be born again, he cannot ſee the kingdom of God." If ye be not let into a view of this, to ſee that ſociety a moſt ſinful and dangerous one, we will but beat the air in calling you to come out from among them. Open then the eyes of your minds, and ſee by the light of God's word, the ſtate of the unconverted world. See,

1. The ſinfulneſs of it, how they lie in their ſin, original and actual, in the guilt of all their ſins, in the pollution of them, under the dominion of ſin, and in the practice of ſin, doing nothing but what is ſin, incapable to do any thing good or acceptable in God's ſight. They are a Sodom for filthineſs; they are a company of ſpiritual lepers, ſet out without the camp of the ſaints where the Lord dwelleth and walketh; of dead men, whoſe beauty, ſenſe and motion is gone, and on whoſe ſouls living luſts are preying, like ſo many worms on the carcaſe in the grave.

2. The miſery of it; how they lie under the curſe, Gal. iii. 10. with Rom. iii. 19. under the diſpleaſure and wrath of God. A black cloud of wrath hangs over them continually, John iii. ult. It never clears; ſmiles of common providence they may have, whereby temporal mercies are laid to their hands, as victuals to the condemned man are carried into the priſon till his execution: but one ſmile of ſpecial favour and love they never have, Pſal. vii. 11. "God is angry with the wicked every day." Some drops of wrath ſtill falling on them, ſinking though ſilently into their ſouls; and the full ſhower and pouring out of the cloud is abiding them.

Secondly, Be convinced, O ſinner, that thou art among them; that their caſe is thy caſe, and thy part

and

and lot is among them; that thou art ſinful and miſerable with them. It is the ruin of many, that they do not ſee, and will not ſee, that they are among them; and therefore they cannot come out from among them, Rev. iii. 17. "Becauſe thou ſayeſt, I am rich, and increaſed with goods, and have need of nothing: and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked." Matth. ix. 12. "They that be whole need not a phyſician, but they are ſick." Are there not many of you, who have never ſeen this to this day? But if ye have not ſeen it, either ye are ſanctified from the womb, or that is a certain ſign ye are among them ſtill. And, O how many have ſeen themſelves among them, that yet were never freely brought out from among them, but after ſome awakening have juſt lain down where they were among them before? But oh! open your eyes, young ſinners, and old ſinners, and ſee yourſelves among them, before you ſee yourſelves among them in the lower world, where there is no coming out.

Thirdly, Be convinced that you cannot ſafely abide one moment longer among them; ſee the rock hanging over your head, ready to fall every moment, and to cruſh you to pieces; ſee the ſnares, fire, and brimſtone, ready to be rained down on you in that ſtate, Pſal. xi. 6. Many think that it is not ſafe indeed to die among them, but that yet they may ſafely live a while longer among them. This ruins many, while delaying from time to time they are ſurpriſed into deſtruction.

Laſtly, Make away ſpeedily from among them by converſion into God in Chriſt, Ezek. xxxiii. 11. "Turn ye, turn ye, from your evil ways." That is, believe and repent, ſo coming unto God by Chriſt. By faith we unite with Chriſt, the head of the oppoſite ſociety, and ſo return unto God; and by repentance we return unto our duty. This is the coming out from among them we call you to.

SECONDLY, I would addreſs this exhortation and call to ſeveral ſorts of ſinners among you. Come out from among them,

1. Ye that have all your days been at eaſe in the world lying in wickedneſs, never conſidering that ye were there, nor concerned how to get out from among them. Open your eyes at length, know your natural ſtate; ſee yourſelves children of hell, heirs of wrath; ſleep no longer, but look about you, ſee your danger, and come away, Prov. vi. 9. "How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep?"

2. Ye that having once been awakened, have fallen aſleep again, and look on that former fright as a dream. Know that the danger you ſometime ſaw, was moſt real, and repreſented your true caſe; and it was through the ſlight of Satan, ye were brought to take the armies of heaven advancing againſt you, for the ſhadows of the mountains. Wherefore beſtir yourſelves again, take ſecond thoughts, and come away.

3. Apoſtates and backſliders, who ſometime were on the way coming out from among them, but have now turned back, and fallen afreſh to the way of the world lying in wickedneſs. Your caſe is very dangerous, Heb. x. 38. "If any man draw back, my ſoul ſhall have no pleaſure in him." Remember Lot's wife, who was turned into a pillar of ſalt, for looking back to Sodom, after ſhe had got out of it. But our Lord is giving you a new call, Jer. iii. 22. "Return, ye backſliding children, and I will heal your backſlidings." Hearken to it, or ye are doubly ruined.

4. Ye that are halting betwixt two opinions, in a doubt whether to come out from among the world lying in wickedneſs, or not yet. Conſcience is preſſing you forward, corruption is pulling you back; you hear one voice or whiſper, ſaying, To-day if ye will hear his voice, harden not your hearts; another ſaying, Not yet, there will be time enough after. Know this laſt is the language from hell among them;

O heed

O heed it not, but come away as from fire that will burn you up.

5. Ye that have been often aiming at coming, but yet have never come away freely. O make a thorough ſeparation from them at laſt; out with the right eye, off with the offending right hand. Let no beloved luſt be ſpared; leave not a hoof behind you. It is ſad to miſs of the kingdom of heaven, when one is not far from it; to fall into the pit, from the threſhold of heaven.

6. *Laſtly*, All ye that have any mind for heaven, or the favour of God in time or eternity, come out from among the world lying in wickedneſs. All that have any concern for your own ſouls, and would not periſh for ever. O ſet away from among them, nearer to Chriſt.

THIRDLY, Let me now urge the following motives to preſs the exhortation and call.

General motives. It is a moſt miſerable caſe to be among the world lying in wickedneſs; the ſight whereof is enough to fright one. However ſecure ſinners pleaſe themſelves in being among them, yet never could one that was in a den of lions, incloſed among ſerpents or other venomous creatures, be more deſirous to be from among them; than God's elect to be out of the world lying in wickedneſs, when once the Spirit has opened their eyes, Luke xv. 17, 18. Acts ii. 37. I would paint out the miſery of the caſe of being among them.

1. There is nothing pure or clean among them. Touch not the unclean thing; *i. e.* meddle with nothing that belongs to them; for their and all theirs are unclean, Tit. i. 15. There are ſouls and rational faculties among them, but they are all defiled and loathſome before God; there is no ſpiritual beauty or likeneſs to God among them. There are works they call good among them; but they are all vile and loathſome in the ſight of God, Pſal. xiv. 1. There

are prayers and praiſes among them, but they are but like the opening an unripe grave, Rom. iii. 13. There are among them fair promiſes and engagements to duty, but they are but abominable deceit, ib. There is meddling with holy things among them, but ſee Iſa. lxvi. 3. "He that killeth an ox, is as if he ſlew a man; he that ſacrificeth a lamb, as if he cut off a dog's neck," *&c.* For they cannot pleaſe God till they come out from the world lying in wickedneſs, Heb. xi. 6.

2. There is no ſpiritual health or ſoundneſs among them. We may ſay of them, as Iſa. i. 6. "From the ſole of the foot even unto the head, there is no ſoundneſs in it; but wounds, and bruiſes, and putrifying ſores; they have not been cloſed, neither bound up, neither mollified with ointment." However little need they find of the Phyſician of ſouls, they are all ſick, deadly ſick, as unpardoned ſinners; though moſt of them are delirious, and know not their ſickneſs, Matth. ix. 12, 13. Iſa. xxxiii. ult. Their plague-ſores of ſin are running on them continually; none of them want a running iſſue of ſome predominant luſt, that can never be got ſtopt.

3. There is a deadly infection among them; ſo that to be among them, is to be in a peſt-houſe, where one draws in death with the diſeaſe prevailing among them, 1 Cor. xv. 33. Every one of them is a root of bitterneſs, which ſpringing up is ready to defile many, Heb. xii. 15. Therefore Solomon obſerves, that one ſinner deſtroyeth much good, Eccl. ix. ult. The ſtream of their ungodly example, and corrupt converſation, ſickens ſome, and kills others outright; wounds the godly, and ruins thoſe of their own ſort.

4. There is nothing but darkneſs, groſs darkneſs among them, for the Day-ſtar is not yet ariſen into their hearts, Iſa. lx. 2. They ſit in darkneſs and the ſhadow of death; they are darkneſs itſelf, Eph. v. 8. for they are blind ſouls, Rev. iii. 17. Though the light

light of the goſpel ſhines about them, it hath not ſhined into their hearts; they think they ſee; for though they are void of the light of grace, they have the light of reaſon; but that is darkneſs in them, Matth. vi. 23. So they ſee not where they are, nor whither they go, 1 John ii. 11.

5. There is no part with Chriſt among them, Eph. ii. 12. There is a rich purchaſe made by the Mediator, and he has taken all believers into fellowſhip with him in it, 1 John i. 3.; but the world has no ſhare with them; no ſhare in the righteouſneſs, peace, pardon, and title to heaven. They ſhare with the ſociety of the firſt Adam, in their ſin and miſery; but not with the ſociety of the ſecond Adam. Hence they are unwaſhen, unjuſtified, and unſanctified.

6. There is nothing but rank poverty among them. Whatever wealth they may have for their bodies, in reſpect to their ſouls they are poor to an extremity, Rev. iii. 17. whereof there are three glaring evidences.

(1.) They are poor naked ſouls, ib. The beſt raiment among them to cover their ſpiritual nakedneſs, is rags, filthy rags, the rags of their own righteouſneſs; they have nothing elſe to cover their ſhame before the Lord; and that will never do it, but leave them naked to their ſhame.

(2.) They are poor ſtarving ſouls; there is nothing among them to feed on but empty huſks, that which is not bread, and ſatisfieth not. Only Chriſt is bread for the ſoul, only a God in Chriſt can ſatisfy the cravings thereof. Duſt is their meat with the ſerpent; they feed on the empty huſks of the creature, and ſo do but fill the belly with the eaſt-wind.

(3.) They are drowned in debt to juſtice, and have nothing wherewith to pay. Sin is that debt, and there is no forgiving the debt, while one is among them, Acts iii. 19. "Repent ye therefore, and be converted, that your ſins may be blotted out." It is a debt that, however long it lie over, will be exacted; it

will be purſued for, and that on the debtor's expence. And they have no ſaving intereſt in the great Cautioner.

7. There is no peace with God among them, 2 Cor. vi. 14,—17. "What fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs? and what concord hath Chriſt with Belial?" *&c.* Sooner ſhall light and darkneſs agree, than a holy God, and the world lying in wickedneſs. Nay, they are a ſociety with whom God has declared he will have war for ever, Iſ. lvii. ult. "There is no peace, ſaith my God, to the wicked." Thoſe in the lower world lying in wickedneſs, are roaring under the felt enmity of God againſt them; while thoſe in the upper world lying in wickedneſs may be enjoying a profound peace. But the latter as well as the former ſtands as marks to the arrows of God's wrath, Deut. xxix. 19, 20. As long as thou art among them, thou art in a ſtate of enmity with God, Rom. viii. 7. Luke xix. 27.

8. They have no ſound bond of peace among themſelves, Tit. iii. 3. God alone is the centre of true unity; and where men are broke off from God, they will be found at bottom broken off from one another, as altogether ſelfiſh, and having their unruly paſſions unmortified, which make them uneaſy both to themſelves and others. And hence faith in Chriſt is the only reſtorer of true peace and love among men. That peace and love that is between companions in ſin, will without peradventure break out in rage and hatred.

9. There is a curſe among them, the curſe of God and of his broken law, Gal. iii. 10. They are under the law, and it makes its way among them, Rom. iii. 19. This makes them a ſociety of curſed children, curſed in their perſons, and in all that is theirs. By this means they are a ſociety ſeparated to evil; and that curſe will pull down the roof upon their heads at length, as it brought on the deluge, bringing in the general

general conflagration, and will lie a ſinking weight on them for ever.

10. There is a cloud of wrath hanging over their head, and the head of every one among them, John iii. ult. While ye are among them, your ſtate is a ſtate of wrath; ye are ever under Heaven's diſpleaſure, Pſal. vii. 11. Ye dwell under mount Sinai, where the fire of wrath is flaſhing; and though ſleeping there, ye are ſecure; yet ye will no ſooner be awakened, than ye will ſee the lightnings, hear the thunders, and the voice of the trumpet waxing louder and louder. Therefore I would ſay as Deut. i. 6. "Ye have dwelt long enough in this mount."

11. Death reigns among them, Matth. iv. 16. They are a company of condemned criminals, John iii. 18. that know not how ſoon their ſentence may be executed. They are all in a dying condition, they have got their deaths wounds, and are pining away in their iniquity. Nay they are dead already, God is departed from them. O why will ye continue in the congregation of the dead? Come out from among them.

12. There is no good to be found among them, Pſal. xiv. 1. They are corrupt trees, and cannot bring forth good fruit. There is nothing among them but ſin: for there is no faith among them. What has the name of good hearts, good works is but ſo in appearance, not in reality; for what good can be there, where the nature is totally corrupt?

13. All evil is to be found among them. The unrenewed heart is a depth of wickedneſs; and in the world lying in wickedneſs all manner of wickedneſs is to be found. Much of it appears now, yet much is hid; but at length all will be ſeen.

14. *Laſtly*, They are not to ſtay here, but will all be down in the lower world at length, Rev. xx. 14, 15. There are ſome dropping down to it daily, yet the reſt remain ſecure; but all will be hurried down together to it at the laſt judgment. What a fearful

cry

cry was there at Dathan and Abiram's down going? Numb. xvi. 34. What then will the cry be, when the whole world lying in wickedneſs ſhall go down together? Therefore I ſay to you, as Numb. xvi. 26. "Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leſt ye be conſumed in all their ſins."

FOURTHLY, I ſhall now conſider the impediments hindering men to come out from among the world lying in wickedneſs, and keeping them among them.

Firſt, Want of conſideration, Luke xv. 17. They ramble through the world, walking at adventures, and are not ſo juſt to their own ſouls as ſeriouſly to take under conſideration their ſpiritual ſtate and caſe. They ſeek not theſe thoughts; and if at any time they bear in themſelves upon them, they ſhift them. Hence,

1. They have no juſt view of the corruption and danger of the world lying in wickedneſs. Though it is abominable in the eyes of God, it is a beauty in theirs; though it is a Sodom to be deſtroyed, they ſee nothing but ſafety, Mal. iii. 15. Why, they view it in a falſe light, they conſider it not, as repreſented in the word, which alone can give a true notion of it.

2. They diſcern not themſelves as true members of the world lying in wickedneſs. They form to themſelves a notion of the wicked, whereby thoſe only that are monſters of wickedneſs are reckoned of that ſort; not conſidering, that all the unregenerate are of them in God's account, even though moral, or having a form of godlineſs. And though they be immoral, vitious, and profane, they think themſelves not of the number, becauſe there are ſome worſe than they.

3. They ſee not the need of coming out from among the world lying in wickedneſs, Mat. ix. 12, 13. Their eyes being withheld from a ſight of their own danger among them, how can they be moved to make an eſcape? Will a man flee that apprehends no purſuit? No; they will be ſecure, if not mockers.

Now,

Now, to remove this impediment, hearken to the divine call, Hag. i. 7. "Thus ſaith the Lord of hoſts, Conſider your ways." Stand, ſinner, young or old, and conſider where you are, what you are doing, where your preſent courſe is like to land you in eternity. You can conſider of the trifles of a preſent world, why not conſider your ſoul's caſe, and the concerns of another world? Want of conſideration allows preſent eaſe, but it lays a foundation for eternal pain. Careleſs ſouls now, will ſink themſelves into deep conſideration through eternity, which makes the worm that never dies. Wherefore I give you three advices.

1. Take ſome time purpoſely for conſideration of theſe matters; pray and think in earneſt about them, Pſal. cxix. 59. They are too weighty to be ſucceſsfully managed by fleeting and occaſional conſideration.

2. Conſider them according to the word of God, Pſal. cxix. 9. Lay aſide all other rules of judging, as the courſe of this world, the opinions of the men of the world, *&c.* and conſider purely what the Bible ſays in the caſe; for it is not by the former, but the latter, you are to be judged, and ſentenced.

3. Purſue this conſideration, till you have diſcovered clearly your ſtate as it is, according to the word. And be not loth to admit conviction; for to ſee the diſeaſe is the firſt ſtep to the cure. And then you have gained that ſight, when you ſee an abſolute neceſſity of getting out from among them without delay.

Secondly, The pleaſures of the world, Luke viii. 14. Theſe are the Syren ſongs that arreſt many, that they cannot come away from among the world lying in wickedneſs. They are the ſilken cords by which they are tied down among them, as faſt as by iron chains. Theſe gripe them by the heart, ſo that remembering them, their very hearts fail to think of coming away from among them.

The pleaſures of ſenſe, ſeeing, hearing, taſting, ſmelling, and feeling, are ruining ſnares to the ſouls of

of moſt men. The luſt of the eye, the luſt of the fleſh, and the pride of life, keep many away from God; for men naturally are lovers of pleaſures more than lovers of God, 2 Tim. iii. 4. Now the world lying in wickedneſs, giving up themſelves to theſe, bleſs themſelves in their enjoyment, and men cannot think of coming out from among them,

1. Unlawful pleaſures bewitch them, as of drunkenneſs, gluttony, uncleanneſs, Prov. xxiii. ult. Luke xvi. 19, 23. Prov. vii. 22, 23. There is a particular pleaſure corrupt nature has in breaking over the hedge of the divine law, which makes forbidden fruit more pleaſing than what is allowed, Prov. ix. 17, 18. They will therefore rather venture the eternal ruin of their ſouls, than come out from among them and forego theſe.

2. Even lawful pleaſures fetter them, and lull them aſleep among them, Luke xvii. 27. One may abide within the boundaries of lawful things, and yet have the heart ſo bewitched with them, that they may prove effectual ſnares. There is much of that which is counted innocent mirth and pleaſure, and is ſo in itſelf, that yet becomes criminal, as taking the place of, and diverting from the main thing.

To break this ſnare, and remove this impediment, conſider,

1. The pleaſures of this world are deceitful; and as they are ſnares to the ſoul, they end in bitterneſs, Prov. xiv. 13. They are Satan's buſked hooks, wherewith he firſt allures, and then ruins many a poor ſoul. They are his green and ſoft paths leading to deſtruction; and the pleaſures of ſin will be bitterneſs in the end, come what will.

2. This life is to us, not the time of pleaſure, but the time of trial and probation for another world. Brute creatures enjoy the pleaſures of ſenſe they are capable of, more than the moſt voluptuous man doth; for theſe are the utmoſt of what they can obtain; and when they are dead, they are done. But God made

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man for a more refined ſort of pleaſure, in the enjoyment of himſelf. Man ſinned and forfeited that, and God has propoſed a new way for his recovering it, the way of faith. And now we are on our trials for it to be had in another world; and in denying ourſelves to the pleaſures of ſin and ſenſe, lies a great part of that trial, 2 Tim ii. 3. Can ye expect two ſummers in one year; an eaſy, ſoft life of pleaſure here, and hereafter too? Such expectation is in vain.

3. Conſider the life of Chriſt and his ſaints, and the life of the wicked going to deſtruction. Which of them was it that had the life of worldly pleaſure, immerſed in the pleaſures of ſenſe, living at eaſe for the fleſh? Was it the ſaints? No; Luke ix. 23. "If any man will come after me, ſays Chriſt, let him deny himſelf, and take up his croſs daily, and follow me." Was it Chriſt? No; Iſa. liii. 3. "He is deſpiſed and rejected of men, a man of ſorrows and aquainted with grief." Was it the wicked that had the life of pleaſure? Yes; ſee Job xxi. 7,—14. "Wherefore do the wicked live, become old, yea, are mighty in power? Their ſeed is eſtabliſhed in their ſight with them, and their off-ſpring before their eyes. Their houſes are ſafe from fear, neither is the rod of God upon them. Their bull gendereth and faileth not, their cow calveth, and caſteth not her calf. They ſend forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the ſound of the organ. They ſpend their days in wealth, and in a moment go down to the grave. Therefore they ſay unto God, Depart from us; for we deſire not the knowledge of thy ways." Pſal. lxxiii. 4,—12. "For there are no bands in their death; but their ſtrength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compaſſeth them about as a chain; violence covereth them as a garment. Their eyes ſtand out with fatneſs; they have more than heart could wiſh. They

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are corrupt, and ſpeak wickedly concerning oppreſſion: they ſpeak loftily. They ſet their mouth againſt the heavens; and their tongue walketh through the earth. Therefore his people return hither; and waters of a full cup are wrung out to them. And they ſay, How doth God know? and is there knowledge in the Moſt High? Behold, theſe are the ungodly, who proſper in the world, they increaſe in riches." The deciſion is plainly made, Luke xvi. 25. in the caſe of the rich man and Lazarus; the former received his good things in his life time, and the latter evil things. The way of providence in that matter has been, that the ſlaughter-oxen have had the greateſt eaſe, and been beſt fed.

4. The pleaſures of ſin and the world, put the mouth out of taſte to the pleaſures of communion with God, 1 Pet. ii. 11. By them the Spirit is quenched, and good motions heaven-wards are ſtifled. Therefore it is the Lord inures his people to hardneſs, becauſe that makes them value the conſolations of God, which the ſoft and delicious life would make them neglect.

5. *Laſtly*, Were it not better to break theſe chains of worldly pleaſures now and eſcape, than to remain in them, and lie down in ſorrow for ever? Iſa. l. ult. It was by the pleaſures of ſenſe that mankind was ruined at firſt, Gen. iii. 6.: and for that the ſecond Adam paid for the elect, in his bitter ſufferings, when he was deprived of all that could be grateful to his ſenſes and contrariwiſe was expoſed to the wrath of God, and the rage of men and devils. That life will have a bitter reckoning in the other world, when men are diveſted of their bodies till the laſt day, and then raiſed up for eternal puniſhment again at that day.

Therefore I would adviſe you to weigh theſe things in time, and to be reſolute to break through that bond, Matth. v. 29. If thy right eye offend thee, pluck it out, and caſt it from thee, for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell. *Thirdly*

Thirdly, A prejudice againſt religion is a very unpleaſant thing, Matth. xxv. 24. "Then he which had received the one talent, came and ſaid, Lord I knew thee that thou art an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrawed." Mal. i. 13. "Ye ſaid alſo, Behold what a wearineſs is it, and ye have ſnuffed at it, ſaith the Lord of hoſts." This is an impediment that ſtands in the way of many; they think that if they ſhould come out from among the world lying in wickedneſs, they may for ever after bid farewell to all pleaſure, to taſte it no more; they muſt ſpend their days in ſorrow, and never ſee a joyful hour more. This is what they can by no means do; and therefore come after what will, they muſt abide among them. But,

1. Suppoſe that were true of religion, whether is it eaſier to ſpend a life-time in a conſtant cloud of ſorrow till death, or to ſpend an eternity ſo after death? If men had no view at all beyond death, it would be more tolerable for them to make the moſt pleaſurable they could of a preſent life; but ſince there is a life of pleaſure or torment in another world, it is moſt abſurd for eviting of momentary ſorrows and hardſhips, to throw themſelves into endleſs miſery.

2. But it is abſolutely falſe, a raſh, ill grounded prejudice, wherewith men are poſſeſſed againſt religion; and it is foſtered by Satan, and the deluded world. It is contrary to the plain teſtimony of God and Chriſt, Prov. iii. 17. "Her ways are ways of pleaſantneſs, and all her paths are peace." Matth. xi. 28, 29, 30. "Come unto me, all ye that labour, and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye ſhall find reſt unto your ſouls. For my yoke is eaſy, and my burden is light." It is contrary to the experience of the ſaints in all ages, John viii. 56. "Your father Abraham rejoiced to ſee my day; and he ſaw it, and was glad." Pſal. iv. 7. "Thou haſt

put gladneſs in my heart, more than in the time that their corn and their wine increaſed." 1 John v. 3. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." And it is contrary to the nature of things, which of themſelves lead quite otherwiſe, Iſa. lvii. 20, 21. "But the wicked are like the troubled ſea, when it cannot reſt, whoſe waters caſt up mire and dirt. There is no peace, ſaith my God, to the wicked." Compared with 2 Cor. i. 12. "Our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world, and more abundantly to you wards." But here lies your miſtake.

(1.) You know and can conceive of no other pleaſures, but thoſe of the world, ſenſe, and ſin; but there is another kind of pleaſure, that is ſpiritual, which religion affords, that none know but thoſe who have taſted it, Prov. xiv. 10. There are rivers of pleaſure in heaven, but your worldly pleaſures are not there; and there are in religion pleaſures of that kind, in the Lord's lifting up the light of his countenance upon his people, and putting gladneſs in their hearts, Pſal. iv. 6, 7.; in ſeeing one's name written in heaven, Luke x. 20.; and in the approbation of conſcience, 2 Cor. i. 12. It is your want of a new nature, that ye cannot reliſh theſe new, refined, undreggy pleaſures.

(2.) You think all pleaſures are noiſy, like thoſe of the revellers and jovial ones of the earth; but it is not ſo, Rev. ii. 17. "To him that overcometh will I give to eat of the hidden manna, and will give him a white ſtone, and in the ſtone a new name written, which no man knoweth, ſaving he that receiveth it." The deepeſt waters run moſt ſtill, and ſo do the deepeſt joys; hence even in worldly concerns, deep joy is not expreſſed by laughter, which is uſed only on trifling occaſions,

caſions. And of all joys and pleaſures, thoſe of religion lie moſt inward.

(3.) You form your notion of religion, by the outward appearance of ſome that profeſs it, who are of a heavy diſpoſition. But you ought to form it by the ſcripture, and not by the appearance of ſome of its profeſſors, from whence you may draw the moſt frightful notion of it; but the art of hell is in this, leading you from the view of cheerful Chriſtians, to ſettle on thoſe that are not ſo. But after all, ye may be deceived in them, for the countenance is not always an exact repreſenter of what is within; witneſs the mirth and jollity of many, whoſe heart feels ſtings, and laſhes in the time. But what notion would you have formed of religion, from the appearance of the man Chriſt, who was a man of ſorrows, of whoſe weeping you read ſometimes, of his rejoicing once, but of his laughing never?

3. Conſider, whether the way of religion, or the way of the world, affords the moſt ground for joy and pleaſure? This will be no hard queſtion to an impartial inquirer. The one is the way to a ſtate of favour with God, peace, *&c.* here; the other keeps one under his wrath; the one is the way to be eternally happy, the other to be eternally miſerable. Wherefore bring ye no ſorrow with you into religion, nor ſpring of it; and ye will find none in religion. But it teaches men to be ſorrowful in time for what is juſt ground of ſorrow, and will produce it ſooner or latter in all.

4. *Laſtly*, The very ſorrows that religion puts men to, are better than the world's joys and pleaſures. Theſe laſt are a ſpring of ſorrow, and will end in it, Luke vi. 25. "Wo unto you that laugh now; for ye ſhall mourn and weep." They may end in it here, either in the way of bitter repentance, or in the way of bitter affliction, which will render all the former pleaſures of ſin taſteleſs, leaving nothing of them but the ſting; or ſurely in the life to come. Whereas

the ſorrows of religion, be they never ſo deep, make way for joy here, and hereafter too, ver. 21. "Bleſſed are ye that weep now; for ye ſhall laugh."

Fourthly, The cares of the world, Luke viii. 14. Theſe are a thicket whereby men are entangled in the world lying in wickedneſs, that they cannot get away. The clay idol bewitches them, that they have neither heart nor hand for coming out from among them. Theſe cares are a net, wherein the feet of poor and rich are held faſt; for the frowning and ſmiling world are each of them apt to crave inordinate care. They hinder in ſo far as they enhance the whole man: and ſo,

1. They fix the heart to the world as the main thing, and ſo keep it back from God, Matth. vi. 24. "No man can ſerve two maſters; for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and mammon." Hence covetouſneſs is called idolatry, inaſmuch as thereby the world and its good things are put in God's room, loved, deſired, and followed after more than he.

2. They leave no room for a due concern about ſpiritual things, Luke x. 41, 42. "Martha, Martha, thou art careful, and troubled about many things; but one thing is needful." This and the other worldly thing, one on the back of another, challenges their care and concern, keeps their hearts and hands ever full, that due care for their ſouls cannot get entered. Hence the lives of many are ſpent in a continual hurry, never getting leave to think ſeriouſly; and it fares with them as with the man in the parable, 1 Kings xx. 39, 40. "As the king paſſed by, he cried unto the king; and he ſaid, Thy ſervant went out into the midſt of the battle, and behold, a man turned aſide, and brought a man unto me, and ſaid, Keep this man; if by any means he be miſſing, then ſhall thy life be for his life, or elſe thou ſhalt pay a talent of ſilver.

ſilver. And as thy ſervant was buſy here and there, he was gone."

3. They leave them no guſt nor reliſh for ſpiritual things; they make them taſteleſs to them, ſo that nothing reliſhes with them, but carnal worldly things. The ſmiling world has this effect, Job xxi. 13, 14. "They ſpend their days in wealth—Therefore they ſay unto God, Depart from us; for we deſire not the knowledge of thy ways." And the frowning world has it too, as in the caſe of the Iſraelites under their oppreſſion in Egypt, Exod. vi. 9. "They hearkened not unto Moſes, for anguiſh of ſpirit, and for cruel bondage."

To remove this hindrance, conſider,

1. The ſhortneſs of your time, and how in a little ye will be beyond all the things of the preſent evil world, to have no more uſe for them for ever, 1 Cor. vii. 29, 30, 31. "But this I ſay, brethren, the time is ſhort. It remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as tho' they rejoiced not; and they that buy, as though they poſſeſſed not; and they that uſe this world; as not abuſing it; for the faſhion of this world paſſeth away." Death approaches, and the frowns of the world can annoy you no more, and its ſmiles be in no more ſtead to you. Why do ye take ſo great care about what is to laſt ſo ſhort while? Why is not your ſhort time better filled up?

2. Conſider what will be the iſſue of the cares of the world hindering you to come out from among the world lying in wickedneſs. Ye will loſe your ſouls in that throng of care for the preſent life, and no advantage in the world will quit the coſt of that, Mat. xvi. 26. "For what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?" Ye have eterni-

ty challenging your care, of which if ye continue careleſs, death will bring you into a ſurpriſing plunge.

3. You quite miſtake your meaſures for your own intereſt, taking a burden on yourſelf, that might be borne without you, Pſal. lv. 22. Your true way would be to come out from among the world lying in wickedneſs, to Jeſus Chriſt, and leave it to him to care for you, which would not be in vain, 1 Pet. v. 7. "Caſting all your care upon him, for he careth for you."

Fifthly, Ill company and their influence hinders many. It was Paul's advantage, that when God called him, he conferred not with fleſh and blood, Gal. i. 16. For the world lying in wickedneſs, will never be content that any of their own ſhould leave them; therefore the call is, Pſal. xlv. 10. "Forget thine own people, and thy father's houſe." Satan has his agents in the world, that will be at all pains to entangle them among them that would be away. And they do it,

1. By their example caſting off the fear of God, indulging themſelves in ſinful liberty, and ſo caſt a ſtumbling block before others, Mat. xviii. 7. And,

2. By their influence otherwiſe, adviſing, enticing, and encouraging them to ſin, Prov. i. 10. Acting Satan's part.

To remove this hindrance, conſider,

1. You have God's call to come away; and it will be a ſorry excuſe for your diſobedience, that others by their example and influence hindered you, Acts iv. 19. "Whether it be right in the ſight of God, to hearken unto them more than unto God, judge ye." You ought, at the call of your Maker, to come away over the belly of all the bad company that beſet you.

2. Open your eyes and ſee their danger as well as your own. Believe, that the wrath of God is revealed from heaven againſt all ungodlineſs, and unrighteouſneſs of men, Rom. i. 18. and you will be obliged to make away, as the Iſraelites from the tents of Dathan and Abiram.

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3. It will be no comfort to you in the end, to be ruined together with ill company, and by their influence. Their ſin is great, but they will leave you to anſwer for yourſelves, and bear your own puniſhment, Prov. ix. 12. And the ſociety of companions in ſin, in hell, will be bitter, as appears from Luke xvi. 27, 28. "I pray thee, father, that thou wouldeſt ſend him to my father's houſe; for I have five brethren; that he may teſtify unto them, leſt they alſo come into this place of torment."

Laſtly, Delays are a great hindrance: Prov. vi. 9, 10, 11. "How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep? Yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep. So ſhall thy poverty come as one that travaileth, and thy want as an armed man." Men deceive themſelves with off puts, and the proſpect of much time before them. To remove this obſtruction, conſider,

1. The longer you delay, it will be the harder to get away from among them. Sin gathers ſtrength by delay of repentance; as the waters, the farther they are from the head, the greater do they grow. The heart becomes harder, the mind blinder, the will more perverſe, the affections more carnal.

2. Your time is uncertain; you know not if ever you will ſee the term-day to which you put off. How many are there that drop into eternity ere ever they are aware? The preſent time only is yours.

3. Suppoſe you ſhould ſee the time you put off to, God may withhold grace from you, Luke xiv. 24. For I ſay unto you, that none of theſe men which were bidden, ſhall taſte of my ſupper. Take the alarm therefore in time, and ſtrike in with the opportunity ye now have, Iſa. lv. 6. "Seek ye the Lord while he may be found, call ye upon him while he is near.

Laſtly, It is a baſe ſpirit that puts you on to delay; it bewrays the predominant love of ſin, and ſhews ye have no regard to God for himſelf; otherwiſe he would

would not heſitate one moment to obey his call. Wherefore we beſeech you to conſider the matter, and delay no longer; let a regard to the authority of God, and a view of his matchleſs excellencies in Chriſt; let a ſenſe of gratitude for the divine patience, and the love ye bear to your own ſouls; let every conſideration, whether from the terrors of God's everlaſting wrath, or the comforts of his everlaſting love, unite to move you ſpeedily to come out from among the world lying in wickedneſs, to the Lord Jeſus Chriſt, the glorious Head of the ſociety ſeparated from the world. So coming, ye ſhall find welcome—I will receive you, and will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty.

And now to conclude, Ye have had the picture of the world lying in wickedneſs drawn before you, and the call to come away out from among them. It is like theſe may appear as idle tales to ſome, and they may be as one that mocked, Gen. xix. 14. But if ye come not away out from among them, ye will periſh among them, and the more fearfully that ye have been ſo ſolemnly warned.

THE

The Believer's Hundred-fold in this Life considered;

and

A View of the Reality, Parts, Inhabitants, Passage into, and State of Men in the World to come.

Several Sermons preached at Etterick, in 1729.

Mark x. 30.

He ſhall receive an hundredfold now in this time, houſes, and brethren, and ſiſters, and mothers, and children, and lands, with perſecutions; and in the world to come, eternal life.

YE have heard much of this preſent evil world, and been called to come away out from among them. I come now to tell you, that there is another world beyond it, into which we muſt all go; a view of which may be of uſe to ſtir us up to come out from among the world lying in wickedneſs, and to make us more indifferent about the ſmiles and frowns of this world.

The text is a part of an encouragement to ſaints under worldly loſſes. The remote occaſion of it was, a view of a man ruined with worldly proſperity, whoſe wealth in the world was the neckbreak of his ſoul; and ſuch examples are never rare, ver. 17—22. (1.) He was a young man, Matth. xix. 20. and a ruler, Luke xviii. 18. Worldly wealth and honour are great ſnares to people, eſpecially to the young, who are raw and of little experience in the vanity of the world. (2.) He was nevertheleſs in ſome concern for another world, ver. 17. "Good Maſter, what ſhall I do that I may inherit eternal life?" For all the temptations hanging about him, he conſidered that there was a life after this, and that he could not carry his

his wealth and honour with him thither. Hence though he took Chriſt but for a good man, he was very reſpectful to him, he caſt himſelf into his company, he kneeled to him as one deſirous to have his bleſſing; he propoſes a weighty queſtion to him about another world. It is a pity that any thing in this world ſhould put that out of one's head and heart.

(3.) But he was a conceited man, unhumbled, unacquainted with his own weakneſs, and thought he could do well enough, if he knew what. Self conceit mars many good motions, and ſpoils them all.

Our Lord for his humiliation, ſets before him, (1.) The holineſs of God, ver. 18. "And Jeſus ſaid unto him, Why calleſt thou me good? there is none good but one, that is God." A view of the goodneſs and holineſs of God is fit to humble ſinners, and let them into a view of their own badneſs and unholineſs, Iſa. vi. 5. (2.) The holy law, ver. 19. Thou knoweſt the commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſs, Defraud not, Honour thy father and mother. The law in its holy commandments is a looking glaſs wherein to ſee our defilement and ſinfulneſs. He pitches on thoſe of the ſecond table, for in theſe lies the trial of the ſincerity of profeſſors of religion. He begins with the command forbidding the luſts of the fleſh, then pride, paſſion, and revenge, covetouſneſs, *&c.* For the law in theſe things ſpeaks to all alike, young and old, great and ſmall.

The youth hereupon gives an account of himſelf, ver. 20. Maſter, all theſe have I obſerved from my youth; in which, though he diſcovers his ignorance of the ſpirituality of the law, and his ſelf juſtifying temper; yet withal he ſhews, that, notwithſtanding of his circumſtances in the world, he had been kept from the groſs pollutions of it. He had been no rambling youth, but kept within the bounds of decency. It ſeems, though he had not grace, he had education.

Chriſt

Chriſt brings the trial cloſe home to him, in his predominant, the love of the world, ver. 21. "Then Jeſus beholding him, loved him and ſaid unto him, One thing thou lackeſt; go thy way, ſell whatſoever thou haſt and give to the poor; and thou ſhalt have treaſure in heaven; and come take up thy croſs, and follow me." He had many good things that were lovely in him, but he wanted a heart weaned from the world, and knit to God in Chriſt; and that want, he is told, behoved to be made up, if ever he would ſee heaven. *Obſ.* 1. They may have many things good about them, where one thing lacking mars all. 2. Whoever would have a happy portion in another, muſt be ready to part with the good things of this world at Chriſt's call, and ſubmit to its evil things. Though this is hard to fleſh and blood, it is a conſtitution of heaven not to be altered.

The iſſue of this trial was ſad, he parted with Chriſt and heaven; ſince he could not have them on eaſier terms, he behoved to quit them; for theſe terms he could not digeſt, ver. 22. "And he was ſad at that ſaying, and went away grieved; for he had great poſſeſſions." His great poſſeſſions were his great ſnare. The good things of this world part betwixt Chriſt and many.

The uſe Chriſt makes of this ſad event, for the diſciples inſtruction, ver. 23. "And Jeſus looked round about, and ſaith unto his diſciples, How hardly ſhall they that have riches enter into the kingdom of God!" *Obſ.* 1. Tho' riches make an eaſy life in this world, they make hard work for the party that has them to get into a better world. 2. The ruining effects ſaints may ſee that world's wealth has on men generally, ſhould make them ſit down contented with the ſmall ſhare of it which providence lets come into their hands, *q. d.* Now ſee what world's wealth does.

The diſciples being ſurpriſed herewith, (1.) Chriſt explains what he had ſaid, ver. 24. "But Jeſus anſwer-

eth

eth again, and ſaith unto them, Children, how hard is it for them that truſt in riches, to enter into the kingdom of God!" *Obſ.* It is hard for men to have world's wealth, and not to truſt in it as their portion and happineſs, to bring out of it their ſatisfaction, which they ſhould ſeek in God. (2.) He confirms it by a proverbial ſaying of a thing of a difficulty next to impoſſibility, ver. 25. "It is eaſier for a camel to go thro' the eye of a needle, than for a rich man to enter into the kingdom of God." The gate of life is narrow, the world's wealth is like the burden on the camel's back.

The diſciples are aſtoniſhed at this; they might obſerve what a great ſnare poverty was to many, and if it was ſo with riches too, they ſay, Who then can be ſaved? ver. 26. The conſideration of the miſchief the the world does, on the one hand with its frowns, and on the other with its ſmiles, makes ſalvation appear very difficult.

Our Lord tells them, that what is impoſſible to nature is poſſible to God. The power of his grace can ſo looſe the heart from the world, that it ſhall not be able to bewitch a man with all its ſnares, nor hinder him from the kingdom of heaven. Witneſs Abraham, Job, Joſeph, *&c.* who, tho' rich men, were yet truly religious, and attained to heavenly happineſs.

Follows the immediate occaſion of the words of the text. Peter ſhews how he and the reſt had behaved in ſuch a trial, as proved fatal to that man; they had left all they had in the world at Chriſt's call, and followed him, ver. 28. See Mat. iv. 18,—20. It was not much they had to leave for him; but it was by the power of grace they were brought to part with it, little as it was. That is it that makes the difference. Now he is deſirous to know the iſſue of that, and what they were to expect at his hand; and Chriſt allows his people to perſuade themſelves, that they ſhall not be loſers at his hand. And therefore whatever weakneſs might be in Peter's queſtion, our Lord directly

rectly anſwers it, in a liberal promiſe to all his followers of a ſufficient upmaking of all that they loſe for him. In which we have,

1. The loſers to whom Chriſt gives ſecurity, for upmaking of their loſs. And here conſider,

1*ſt*, What kind of loſers they are. It is not every kind of loſers; ſome loſe their worldly good things for their luſts ſake, ſquandering away the ſame on their luſts, and by their criminal negligence; or they are juſtly taken from them in an ill cauſe for their crimes; theſe are not they. But they that quit with any thing for Chriſt's ſake, and the goſpel's; the Lord by his call bids them give up with it, and they at his call quit their grip; they cannot keep it, and keep the road of the goſpel too; and therefore that they may not go of the road of the goſpel, they quit what they have. Theſe are the loſers.

2*dly*, What kind of loſs it is that Chriſt puts his people to. It is not the loſs of ſpiritual benefits and privileges, and their portion in another world; but only worldly good things. (1.) He may call them to leave houſe and hold, and they muſt leave it for his ſake, with all the conveniencies they had in their own houſe before. If they have not left them where to lay their head, he bids them not ride a ford he rode not before them, Matth. viii. 20. "The foxes have holes, and the birds of the air have neſts; but the Son of man hath not where to lay his head." If they be forced to hide in dens and caves of the earth, they fare not worſe than the worthies mentioned, Heb. xi. 38. (2.) Their relations, and the comfort they had in them, brethren, ſiſters, father, mother, wife, and children. He may carry away their relations from them by death, or otherwiſe providentially ſeparate them from them, or deprive them of the comfort of them though they be with them, and make them a croſs to them. Or he may carry them away from their relations, that they have not acceſs to the com-

fort they might otherwiſe have in them. In all theſe caſes they are loſers for Chriſt that give up with them at his call to follow him. (3.) Their lands, and all the profits and advantages flowing from them. Even the king is ſerved by the field; but Chriſt muſt be ſerved with the field itſelf given up to him, when he calls for it; whether it be theirs in property, or only in the uſe. They muſt give up their claim to him at his call.

2. What is ſecured to theſe loſers for Chriſt? Double.

1*ſt*, Something in hand, a hundredfold now in this time. The term of this upmaking is in this world, now in this time. Our Lord does indeed reſerve the greateſt upmaking to another world; but he does not put off his people with nothing in the time: No, there is a ſettlement for the preſent made upon them, to bear the expence of their journey, and to bear up their hearts till they get their portion. And that is a hundredfold, namely, of what they loſt for him, *viz.* houſes, *&c.* It is plain, it cannot be meant of a hundredfold in kind; that is not poſſible in the caſe of father and mother; but in value; *i. e.* they ſhall get what will be a hundred times the value of all they loſt for him. For inſtance, do they loſe a houſe for him? they ſhall get what will be worth a hundred houſes, *&c.* But there is an appurtenance of this hundredfold, that may keep from dreaming of world's eaſe for all that, with perſecutions. All times of the church are not times of public perſecution; but this ſecures them, that go the times as they will, they ſhall never get the good-will of the world lying in wickedneſs. Satan and his agents will always be at them, one way or other.

2*dly*, Something in hope. Here is, (1.) The term and place of it, in the world to come. (2.) What they will get there, eternal life. This plainly bears, [1.] That there is a world to come, another world than this. The world properly ſignifies an age, or duration.

duration. And being in oppoſition to the age of this world, or times of its duration, it ſignifies the age of eternity. It is uſed alſo for the world itſelf, Heb. i. 2. And being to come, it differs from the preſent world. [2.] That the world to come is the place and time where and when men are to get the full reward of their works; and therefore men go into that world, when they have done with this; and are not done when dead. *Laſtly*, That ſuch loſers for Chriſt ſhall in that world get eternal life, when others ſhall get eternal death there; for if in that world were only eternal life, it had been needleſs to ſay more than that they ſhould go into that world.

3. The ſecurity itſelf, Chriſt's own word, Verily I ſay unto you, ver. 29. A ſecurity that carnal men cannot truſt, but all believers take it for good ſecurity.

Before I come to the main thing intended, I will ſpeak ſomewhat to the hundredfold in this life, from the following doctrine, *viz.*

DOCT. *Our Lord Jeſus has given ſecurity, for a hundred-fold with a burden in this life, to them who for his ſake and the goſpel's, leave and give up with their worldly good things and enjoyments, at his call.*

In diſcourſing from this doctrine, we ſhall conſider,

I. The parties to whom the ſecurity is made.

II. The hundredfold ſecured to ſuch loſers.

III. The burden going along with the hundredfold, with perſecutions.

IV. The ſecurity given for the hundredfold to the loſers for Chriſt's ſake and the goſpel's.

V. Make application.

I. WE ſhall conſider the parties to whom the ſecurity is made. Two things will ſet this in due light; *viz.* An inquiry,

1. How Chriſt calls people to leave and give up with any worldly comforts and enjoyments they have had.

2. What it is at Christ's call to leave and give up with them for his sake and the gospel's.

First, I am to inquire how Christ calls people to leave and give up with any worldly comforts and enjoyments they have had.

First, When we cannot keep them without sin. When we are brought to that, that we must either lose them, or sin against God; must either part with them, or part with a good conscience; be sure then Christ is saying, Give up with them, leave them for ME. And so it is in four cases.

1. In the case of persecution, or the violence of evil men reducing us to that strait. Thus confessors goods were called for by Christ, Heb. x. 34. and the lives of the martyrs, chap. xi. 35. And they parted with them, as Joseph dropt his mantle, when he could not keep it and his chastity too. If there had been a fair way to have preserved the substance and the life, and a good conscience too, they would not have been required; but as they could not preserve a good conscience with the possession of them, therefore they were called to part with both substance and life.

The same holds in the case of illegal violence, when men are reduced to such a strait by the violence of evil men in common life; that loss is on the one hand, sin on the other; that is a providential call to give up with worldly good things and enjoyments, 1 Cor. vi. 6, 7.

2. In the case of justice. It is a divine command, "Owe no man any thing, but to love one another," Rom. xiii. 8. What justice requires us to part with, God requires us to part with; for the righteous Lord loveth righteousness, Psal. xi. 7. And to keep it is robbery, because in justice it is not ours, but another's. And therefore no man can reckon any more his own, than what remains to him after payment of his just debts, 2 Kings iv. 1, 7. To this belongs,

3. The case of restitution of goods unjustly got.

What

What we have unjuſtly got, is not ours in the ſight of God, and therefore God calls to reſtore it, Luke xix. 8. And the ſin of the taking it away, is not forgiven while it is kept. And where it is ſo, God often forces it out of the hand of them or theirs, taking away more with it, Job xx. 10, 15. For a little of that ſort is a moth among, and worms one out of much.

4. In the caſe of charity. It is a divine command to improve our worldly ſubſtance for the honour of God, Prov. iii. 9. and to relieve the wants of the poor and needy, according to our ability, and their need. God has made us ſtewards, and the truly poor his receivers, Prov. xix. 17. The ſturdy beggars are indeed the reproach of our land, and eat the meat out of the mouths of thoſe that are poor indeed; their idleneſs is their ſin, and the ſin of the government that ſuffers them to be idle, 2 Theſſ. iii. 10. and their vagabond life is their ſin and puniſhment, Pſal. cix. 10. But the truly-poor that fain would, but are not able, or cannot have acceſs to do for themſelves, God obliges others to help them, even though they be ſtraitened themſelves, 2 Cor. viii. 2. "In a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality." Eph. iv. 28. "Let him that ſtole, ſteal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." See Prov. xxi. 13.

Secondly, When he himſelf is providentially taking them away from us. Sometimes he lays worldly good things to one's hand; at other times he returns and takes them away, and then doubtleſs he ſays, Give them up to ME. Job ſaw this in his own experience, chap. i. 21. "Naked came I out of my mother's womb, (ſays he), and naked ſhall I return thither; the Lord gave, and the Lord hath taken away; bleſſed be the name of the Lord." And this the Lord does in two caſes.

1. In the caſe of providential loſſes, when the things themſelves are by holy providence taken away. Thus the Lord ſwept away Job's ſubſtance, his children, and his health too. At whatever time God thus is pulling from us, we are called to open our hearts to quit them, and let go our grip of them. In that caſe God is ſending to us as he did to the owner of the aſs, Matth. xxi. 1,—3. "The Lord hath need of them;" and we ſhall entertain his ſend as that man, who ſtraightway ſent the aſs and the colt.

2. In the caſe of providential reſtraints, when the comfort of the things is taken away, though themſelves remain. Thus the Lord took away Job's comfort in his acquaintance, friends, and domeſtics, there was an embargo laid upon them, that they had not power to be comfortable to him, but on the contrary were a croſs to him, Job xix. 13,—16. Yea, in his own wife, who proved unkind to him, ver. 17. and a ſnare and a croſs to him, chap. ii. 9. No perſon, no thing, can be to us other than what God makes it to be; and ſometimes God, for one's trial, ſqueezes the ſap out of their creature-comforts, and ſo calls them to quit their comfort in them.

SECONDLY, I come to ſhew what it is at Chriſt's call to leave and give up with them for his ſake and the goſpel's. And thus we will ſee, who they are to whom this ſecurity is made. It lies in three things.

Firſt, Diſcerning of heaven's call to give up with them, 2 Sam. xvi. 10. None can leave any thing at God's call, when he diſcerns no call from him for that effect. There is a generation who like the dog ſnarl at the ſtone, but look not to the hand above that caſt it. In their loſſes they blame this or that perſon, this and that unlucky accident: but they conſider not God's hand over-ruling them, and by theſe things taking trial of them, Pſal. xxviii. 5. We ſhould ſee him firſt mover in all the loſſes that befal us.

Secondly, Loving of Chriſt and the goſpel more than the

the world, and all that is in it: for that person or thing for whose sake we leave any thing, must needs be more beloved than that thing. This is the habitual temper of soul, from whence that action doth proceed, to be found in all believers, Luke xvi. 26. and them only, 1 John ii. 15. And unless the heart be once moulded into this frame through faith, it is not to be expected that one will truly quit any worldly good for Christ's sake and the gospel's, whatever they may do for their own sake.

Thirdly, Heart and hands quitting grips of them, out of love to Christ and the gospel, Heb. x. 34. "Ye —took joyfully the spoiling of your goods." The call clears to them, that they must part either with Christ or the world in that instance: and laying the two in the balance, Christ and the gospel downweigh the worldly thing, and they quit it to hold them fast; not only giving it up with the hand, which may be done against one's will, but with the heart. So that this is a religious, holy parting therewith, an act of Christian resignation and self-denial. Hence we may state the character of the losers to whom the hundredfold is secured, in the following particulars.

1. They are true believers, who have taken Christ and the promises of the gospel for their portion, their all, Psal. cxix. 57. "Thou art my portion, O Lord." In vain is it expected, that the heart will ever quit its grip of the world, till it takes grip of Christ and the promise of the gospel. Therefore faith is called buying, wherein the party gets as good as he gives, Rev. iii. 18. Mat. xiii. 45, 46. And indeed in the day of the soul's closing with Christ, it gives up with all things in the world, and takes Christ for them all, Luke xiv. 26. And to such the hundredfold is secured.

2. In all their losses thy take God for their party, and yield the things to him, as Job did, chap. i. 21. forecited. They say as Eli did, 1 Sam. iii. 18. "It is the Lord; let him do what seemeth him good."

They

have a faith of the divine providence with application to themselves, knowing that nothing can befal them, but as he orders it: they know that he is just in all his ways, and does them no wrong, whatever wrong may be done them by men: yea, that he is good, and punishes them not as they well deserve. Therefore they submit to him, saying as the church, Lam. iii. 22. "It is of the Lord's mercies that we are not consumed, because his compassions fail not;" and as Hezekiah, Isa. xxxix. ult. "Good is the word of the Lord which thou hast spoken." And thus delivering up their comforts to him, he will restore them an hundredfold, as in Job's case.

3. They yield up the things into the hand he directs, be that what it will. Whether he take away immediately by his own hand, or by the hands of men, right or wrong; the intimation of his will is sufficient to them, as it was to Job, chap. i. 21. though the devil and his agents were instrumental in these losses. They look above second causes, and take their loss out of the hand of the first cause, which employs what second causes he sees meet. If men look not to God in these cases, they cannot expect that he will make up what is not given him.

4. They leave and give up with them, to keep the road of duty in obedience to his command, Heb. xi. 25. It is their care to keep their worldly enjoyments as valuable gifts of God, and not to waste them by riot or negligence; but it is their greater care to keep themselves in the love of God, and in the way of holy obedience. And therefore when they cannot do both together, they quit the former, and cleave to the latter. Such losers God will make up (Heb. xi. 25, 26.), that will rather lose their substance, than a pure conscience; that will rather suffer than sin against him.

5. They seek their rest and comfort in him under all their losses, and in the promise of the gospel, Psal. xxvii. 10. By an eye of faith they see a fulness in Christ

Christ and the promise; that is sufficient to bear up under all they can lose in a world: they discern a treasure in heaven, which is not liable to be lost. And in the faith thereof they quit their worldly comforts, Heb. x. 34. taking God's promises in the gospel for their heritage, in which they may rejoice in the want of worldly things, Zeph. iii. 12. What makes men hold such a greedy grip of the world, is, that they see not, how if they lose it, the want can be made up: but faith loses that difficulty.

6. They are submissive under their losses, maintaining their love to an afflicting God, and their esteem of the gospel under all their losses, 2 Sam. xv. 25, 26. They will not cast out with God and the gospel for world's enjoyments, nor think the worse of him, because he takes back his own, or denies them what he is not obliged to give them. If such thoughts rise in their hearts, they will wrestle against them, mourn over them, condemn themselves for them, and return to their temper. The contrary disposition prevailing in proud hearts, Satan blows the coal, and oft-times it has a desperate and fearful issue; as in Ahithophel and others.

7. They will take no sinful method to prevent their losses, nor yet to recover them, or shift under them. When life lay at stake with those worthies mentioned, Heb. xi. 35. they would not accept deliverance on any sinful terms; when Joseph was sold for a slave, he would not buy his freedom with defiling his conscience. That is losing for Christ's sake and the gospel's, and them that so lose, Christ will make up; when they that go out of God's way into sinful ways, which honour not God, but the devil, either for preventing or recovering, will find their loss doubled by these means.

8. *Lastly*, The more that created streams are dried up, the more closely they will seek after the fountain, 1. Tim. v. 5. It is for this very cause the Lord tryst his

his own people with croſſes and loſſes; as Abſalom ſet Jacob's corn-field on fire, the Lord cauſed a burden to be blown of the back of his people, that they may run their race more ſpeedily; dries up a ſtream of comfort in a created perſon or thing, that they may come with greater appetite to the fountain of comfort.

II. The next head is to conſider the hundredfold ſecured to ſuch loſers. This is not an hundredfold in kind, but an hundredfold in value. Such is,

Firſt, The peace and pleaſurable reflection on the way of loſing it, 2 Cor. i. 12. When the loſſes of untender unholy men leave a ſting behind them, in that they find they have loſt for their luſts ſake; theirs ſhall afford them a pleaſure, that their loſſes come not that way, but in a cleanly providential way, by the hand of God taking a trial of them, what they can loſs and part with for him. This is an hundredfold more; for,

1. This peace is a Chriſtian, ſpiritual benefit, flowing from the Spirit's leading, of a man in the way of God; therefore more valuable than the having of temporal good things, which is a common benefit. He may thus reflect, "Had I been left to the ſwing of my luſts, I might have ſuſtained all this loſs by my ſinful hand bringing it on; but O how am I obliged to preventing grace!"

2. Such loſing is a piece of honour that God puts on his people, 1 Pet. iv. 14. Whatever impoſſibility there is to reconcile this with the world's falſe notions of honour; according to ſcripture and reaſon, it is certainly an honour, to have ſome conſiderable thing in the world, and a heart to part with it for Chriſt, Heb. xi. And thefore we expect that the greateſt ſufferings for Chriſt, will have the richeſt incomes in the other world.

Secondly, The cordial ſatisfaction in the way of parting with it. There are two things meeting here, which

which make an hundredfold more to ſpring up in the way of ſatisfaction.

1. The conſideration that Chriſt will condeſcend to take ſuch a token of our love off our hand, Acts v. 41. It is obligement to the lover, that the beloved party will accept a token of his love; though by that means he has leſs in his hand than his rival, from whom ſuch a thing is not taken, he has more in hope. All is the Lord's, and that he will take any thing off our hand as a token, will be in the eyes of humble ſouls a great condeſcenſion.

2. The conſideration of the Lord's giving a heart to part with it to him. Every ſerious ſoul will value this a hundred times more than the having of the thing parted with, 1 Chron. xxix. 14. For the latter is but a common gift, but the former a gift of ſpecial grace, Phil. i. 29. And there is far more of the love of God in the one than in the other; for it argues ſpecial love.

Thirdly, Contentment with the low and afflicted lot. All the abundance of the world cannot give contentment; but loſers for Chriſt's ſake and the goſpel's have their worldly loſs made up with a gain in the frame of their ſpirit. A ſpirit ſuited to one's lot, brought down to the afflicted condition, is a hundredfold more than what is loſt. That is a valuable leſſon, Phil. iv. 12. "In all things I am inſtructed, both to be full and to be hungry, both to abound and to ſuffer need;" to have one's thirſt abated, as their drink is dried up; to have their deſires narrowed as their enjoyments are, Pſal xxxvii. 19. This is an hundredfold; for,

1. Contentment with a little is more valuable by far, than even contentment with much. For it is more difficult to reach, and ſpeaks more of the reality and ſtrength of grace, Pſal. xxxvii. 16. It is a good exchange, when what is taken off our comforts, is made up in adding to the contented frame of ſpirit.

2. The

2. The narrowing of the deſire of worldly comforts, is better than the enlarging of one's poſſeſſions and enjoyments. For the former is cutting ſhort of our luſts, the other food to them.

Fourthly, A particular care of Heaven about them for their ſupply, 1 Pet. v. 7. Loſers for Chriſt have in all ages been the peculiar objects of Heaven's care and concern, to their upbearing and throughbearing, John xiv. 18. "I will not leave you comfortleſs." And none have been better ſeen to than the children of providence, who have been as the lilies clothed better than Solomon in all his glory. Hence an afflicted lot of ſaints has been the time of greateſt experience; and they have had richeſt incomes, when living from hand to mouth, Rom. v. 3, 4. This is an hundredfold, for,

1. The ſuitableneſs of it to their real needs, Matth. vi. 32. They have a promiſe, Phil. iv. 19. "My God ſhall ſupply all your need, according to his riches in glory by Chriſt Jeſus;" and God, who is their Father, is a good judge of what theſe needs are, and will ſee to ſuit providential ſupplies unto them. He has all in hand, and is able; he loves them tenderly, and will give them what is good.

2. The ſeaſonableneſs of it. Providential favourable caſts in this caſe are double gifts from the timing of them, as being laid in in a nick of time, when they may be moſt uſeful, as in Mordecai's caſe.

3. From both theſe they bear an impreſſion and character of the divine care and love, ſo that though for the matter of them they have very ſmall things, yet the image and ſuperſcription they bear will make them of much bulk. Thus Eſau's countenance was a vaſt mercy in Jacob's eſteem, Gen. xxxiii. 10. And many a thing, which ſome would account a mere trifle, has filled a ſaint with joy.

Queſ. How can that be? *Anſ.* On theſe reaſonable grounds. (1.) The thing's coming as an anſwer

ſwer of prayer. A ſtraitened lot in the world, makes God's children carry even their ſmaller matters to their prayers; and there are anſwers of prayer in theſe caſes. (2.) Coming as an accompliſhment of a promiſe depended on by faith. The promiſe comes as low as to the bread and the water. And the ſap of a promiſe is matter of joy, though it were but a drop.

Fifthly, A particular allowance of communion with God, and acceſs to him in duties, made to theſe loſers; that as their trials are greater than thoſe of others, their ſupports may be conformable, Cant. i. 7. "Tell me, O thou whom my ſoul loveth, where thou feedeſt, where thou makeſt thy flock to reſt at noon." Not that they will get theſe however they carry themſelves, but that the Lord has allowed it them being duly exerciſed by their trials, which was ſealed in Paul's experience, 2 Cor. xii. 10. "I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake; for when I am weak, then am I ſtrong." This is agreeable to,

1. The goodneſs of God, that where he cloſes the door of the creature faſteſt on his people, he opens his own the wider; and that they who find the world deafeſt to their cries, find him moſt ready to anſwer them.

2. To their exigence. The drying up of created ſtreams of comfort, makes people more ſenſible of their need of the fountain, and to thirſt the more for it. And thoſe that are moſt pinched with ſenſe of need, will readily come beſt ſpeed at the throne of grace, Luke i. 53. "He hath filled the hungry with good things, and the rich he hath ſent empty away."

3. To the experience of the ſaints in all ages. Thoſe who have had or were to get the greateſt trials, were they that had the largeſt portion of ſpiritual enjoyments falling to their ſhare. And the greateſt ſufferers and loſers have been the greateſt gainers in that reſpect, as in the caſe of Jacob, Joſeph, *&c.*

Now this is an hundredfold: for,

1. Communion with God is better than the beſt things the world can afford; one of the kiſſes of his mouth is preferable to all the treaſure the world caſts into one's lap, Pſal. iv. 6, 7. This made confeſſors take joyfully the ſpoiling of their goods, and made martyrs joyfully meet death, made Paul and Silas ſing in the priſon, and the three children eaſy in the fiery furnace.

2. It is heaven on earth, Rev. ii. 17. "To him that overcometh will I give to eat of the hidden manna." The ſaints carried to glory leave all their worldly enjoyments behind them, as Elijah dropt his mantle; and they miſs them not there, getting full, immediate, uninterrupted communion with God inſtead of all; more than we miſs the ſtar-light, when the ſun ſhines in his meridian brightneſs. And communion with God here is a foretaſte of heaven.

3. Acceſs to God in duties, eaſes God's people of a burden of care, getting it caſt over on the Lord, whereby they are ſuſtained under their loſſes, Pſal. lv. 22. Many a time the children of God have gone to duty ſore bowed down under divers preſſures, and have come away with the load taken off their ſpirits, as in the caſe of Hannah, 1 Sam. i. 18. So that what was as a mountain before, becomes like a mole-hill. And it is an hundredfold better to be ſtrengthened from above to go lightly under a burden, than to have it taken off.

4. It makes them find the ſweetneſs of the Bible, and ſuck the ſweet of the promiſes, Pſal. cxix. 49, 50. "Remember the word unto thy ſervant, upon which thou haſt cauſed me to hope. This is my comfort in my affliction; for thy word hath quickened me." While world's eaſe makes the heart fat as greaſe, inſenſible to the conſolations of the word; affliction with acceſs to God under it, cauſes the word reliſh with the ſoul, makes a ſweetneſs to be felt in thoſe parts of the word where it was not felt before.

Laſtly, The

Laſtly, The ſpiritual good effects whereof worldly loſſes are the cauſes and occaſions, being ſanctified. Such are eſpecially,

1. Weanedneſs from the world, Pſal. cxxxi. 2. "My ſoul is even as a weaned child." The Lord's laying gall and wormwood on the breaſts of the creature, is a bleſſed means to wean them therefrom; his ſetting fire to their neſt in the world, moves them to ſeek their reſt in God, Cant. iv. 8. This makes them long to be home, and to be looking heavenward, and mending their pace.

2. Seeking to get their wants made up in Chriſt. The world's frowns makes them more ſolicitous for his ſmiles; while worldly comforts are plucked from them, they endeavour the more to faſten their gripes on him, making a bleſſed exchange of the world for Chriſt, Hab. iii. 17, 18. This makes them many times to ſay, "I had periſhed unleſs I had believed," being driven to their ſpiritual good by afflictions.

3. *Laſtly*, Living by faith, Pſal. xxvii. 13. "I had fainted, unleſs I had believed to ſee the goodneſs of the Lord in the land of the living." When created ſtreams are dried up, people muſt either fetch in their comfort from another quarter, or they muſt want. For this cauſe God ſweeps away from his people, many times, their comforts of ſenſe, that they may learn to live on the promiſe by believing.

III. I ſhall now conſider the burden going along with the hundredfold, with perſecutions; it implies three things.

1. That in the courſe of worldly loſſes and troubles, the hundredfold ſhall be made forthcoming to them, Heb. x. 34. "Ye took joyfully the ſpoiling of your goods, knowing in yourſelves that ye have in heaven a better and an enduring ſubſtance." The Lord will not leave his people comfortleſs, while matters are on a run againſt them. But as Satan and an

ill world are taking away from them on the one hand, he will be laying in to them on the other. While the world closeth its doors on them, God will open his to them.

2. That the hundredfold in this life, doth not secure the receivers, as to worldly ease thereafter. An end of troubles in this world is not to be expected while they are in it: but though the shower has been great and long, the clouds will return after the rain; and after one loss another will come, that a new trial may be taken of the Lord's people. However much they have endured, they must expect to meet with more. A change of troubles there may be, but there will be no end till the great change come.

Lastly, However, no worldly losses nor troubles shall be able to stop the course of the hundredfold. Let them be never so weighty, the Lord can let in what will downweigh them all, Hab. iii. 17, 18. "Although the fig-tree shall not blossom——yet will I rejoice in the Lord, I will joy in the God of my salvation." So that let the cloud be never so thick, the eye of faith may see how to get through it; for God lays no trial on his people, without allowing them sufficient furniture for bearing it.

IV. The security given for the hundredfold to the losers for Christ's sake and the gospel's. Concerning which observe these two things.

1. It is Christ's own security. He has engaged for it to his people. And, (1.) He is able, for he is the great Trustee of the covenant, in whose hands all the benefits of the covenant are lodged, to distribute them to poor sinners, Mat. xi. 27. (2.) He is faithful, and cannot break his engagement, for he is truth itself; and it is impossible that he should fail.

2. It is the security of his word; he has given his word on it. And that requires faith in us, *viz.* That we

we truſt to that ſecurity for the hundredfold, ſo ſhall it be made forthcoming.

I. I ſhall now ſhut up this ſubject with a word of improvement.

USE I. Of information. This doctrine lets us ſee,

1. That even an afflicting God is a bountiful God, ready to deal bountifully with us, in our moſt ſtraitening circumſtances. Whatever he calls you to part with for him, he is ready to give you more and better in its ſtead. Think not then that he is a hard maſter. For however ſhort by the head he ſees meet to hold you, it is your own fault if ye be not gainers by all worldly loſſes and troubles, 2 Chron. xxv. 9.

2. Here is the myſtery of the ſweet peace and joy that martyrs, confeſſors, and others have had in their trials and afflictions, Heb. x. 34. They enjoyed the hundredfold. And therefore they preferred Chriſt's Croſs to the world's crown; they would not accept of deliverance on ſinful terms, becauſe ſo they would have forfeited the hundredfold. Whatever trouble without their croſſes and loſſes brought on them, the hundredfold gave them a peaceful calm within.

USE II. Labour to manage your loſſes and croſſes in a world, ſo as you may gain the hundredfold. And,

1. Learn to ſit looſe to the world, and all things and perſons in it, that at Chriſt's call ye may be ready to part with them, or your comfort in them, Luke ix. 23. Let them hang looſe about you, that on occaſion ye may eaſily drop them. It is the gluing of our affections to them, that makes it ſo hard for us to part with them.

2. Whatever way they are taken from you, or withheld from you, make God himſelf your party, and quit them to him, for his ſake and the goſpel's, Job i. 21. Thus God will be the party receiver from you, and you may look that he will recompence you. Though you have miſmanaged that already, yet there

is room to help it, repenting of your unwillingneſs to part with them, and your not quitting them to him. Let the heart now quit his hankering after them again, for his ſake; and all will be ſet right.

3. Truſt him in the promiſe of the hundredfold; believe that he will make up your loſſes accordingly, if not in kind, yet in value: and aſſuredly ye ſhall not be diſappointed, Rom. ix. ult. "Whoſoever believeth on him, ſhall not be aſhamed."

Laſtly, Seek of him the hundredfold according to his promiſe, and wait for it in the uſe of means. In the leaving worldly enjoyments for him, ye make an exchange, taking Chriſt inſtead of what you loſe; now purſue that, that ye may have that comfort from him, and much more, that ye have loſt.

I ſhall proceed now to the main point I intend to diſcourſe on from the text, *viz.*

DOCT. *There is another world than this, a world to come, wherein men will receive their part for eternity.*

This is an awful ſubject, and what we know very little about: yet ſo much is revealed concerning it, as God ſaw neceſſary, tho' not to ſatisfy our curioſity, yet for our ſalvation. In ſpeaking to it, I ſhall,

I. Shew ſome things imported in this.

II. Confirm the being of another world, a world to come, wherein men ſhall receive their part for eternity.

III. Eſſay to give ſome view of the other world.

IV. Make application of the whole.

I. I am to ſhew ſome things imported in this doctrine, That there is another world than this, a world to come, wherein men will receive their part for eternity. It imports,

1. That this world is a place wherein men receive their part only for time. The parts and portions diſtributed by divine providence in it, are very different; ſome are high, others low; ſome rich, others poor;

poor; ſome healthy, others ſickly; ſome in proſperity, others in adverſity; ſome ſpend their days in pleaſure, others never eat with pleaſure. But all theſe things are only for a time; theſe different ſtates are only to laſt for a certain number of years, which being expired, things ſhall be ſet on a quite different footing in the other world. So,

(1.) The ſmiles, comforts, and advantages of this world that any do enjoy, will in a little time have an end. It is a pity, that any ſhould value themſelves upon them. They are but the conveniencies they have in the inn, in their way to the other world, and are neither eternal, nor pledges of welfare in eternity, Luke xii. 19,—21.

(2.) The afflictions, croſſes, and miſeries of this world, will ſhortly have an end too. As the ſummer-warmth therefore will not laſt, neither will its winter-blaſts. Both the ſaint and the ſinner will quickly remember them as waters that fail; the one exchanging them in the other world with eternal joys, the other with eternal ſorrows.

2. That our main concern lies in the world to come; for there our eternal ſtate is to be ſettled, there we are to have our portion for eternity. As is the weight of eternity to time, ſo is the world to come to the preſent world; and as time will be ſwallowed up in eternity, ſo ought our temporal concerns to be engaged in concern about the world to come. It is fearful heedleſſneſs to behave otherwiſe.

3. Men muſt paſs out of this world into the other world, from out of the world we ſee, into the world we ſee not; otherwiſe there could be no receiving our part in it.

(1.) We muſt all leave this world, and that paſſage is by death. That is the way of all fleſh, Pſal. lxxxix. 48. "What man is he that liveth, and ſhall not ſee death?" Death is our going hence, Pſal. xxxix. ult. And our whole life here is a journey through the

the world, to the end of which journey we come at death, Eccl. ix. 10. However unwilling men may be to leave the world, no art nor might can alter the ſtatue, Heb. ix. 27. "It is appointed unto men once to die."

(2.) We are not done when dead. We do not ceaſe to be, when we ceaſe to breathe in this world; neither do we ceaſe to act, when all bodily motion fails with us. We leave our dead bodies to our friends, for them to lay up in the grave in the lower parts of this earth, but we paſs away from among them, for the ſoul is the man; and they cannot keep us ſtill, nor can we abide; but dropping the mantle of the body, we fly away.

(3.) We enter then into the other world; as at our birth we are born of our mothers into this world, at our death we are born into the world of ſpirits. That world which we now hear of, we will then ſee; and that ſtate we are now making forward to, we will then arrive at. When we are loſt to our friends we leave behind us weeping, we will be found of others before us, and perceived as new incomers into their world.

4. This world itſelf paſſeth away, the other world will abide for ever; the age of the one is but time, that of the other is eternity; ſo the former gives place to the latter.

(1.) This world is paſſing, 1 Cor. vii. 31. 1 John ii. 17. It is long ſince it began, and it will have an end. Its glaſs is running, and the laſt ſand thereof will run out at length; the ſun and moon are by the appointment of God to make ſo many rounds, and then time comes to an end, and the fabric of this evil world is diſſolved. There was a curſe laid on it for man's ſin; that deluged it with water once; and in the end will burn it up with fire. So,

[1.] The weary land to the godly will vaniſh out of their ſight; the waſte howling wilderneſs, where-

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in they had many a heavy heart, for their own ſins and miſeries, and thoſe of others, they will ſee no more for ever. It is a world that will not mend, but ſpurns all means of amendment; it will be deſtroyed at length, they looking on and ſeeing the vengeance.

[2.] The land whereon the wicked ſet their hearts, as the only pleaſant land, will ſink under their feet, and leave them to drop into the pit of deſtruction in the other world. It is the ſtage of their wickedneſs now; but God will take it down; it is the ſink of ſin, but it will be burnt up. And they that took it for their portion, will periſh, and their portion with them.

(2.) The other world will abide for ever; for there men live eternally, and therefore it muſt be eternal. The ſeat of the bleſſed was never defiled by mens ſin, therefore there will be no paſſing away of it, even when the viſible heavens ſhall be diſſolved, which afford light and covering to ſinful man; and the ſeat of the damned will abide for ever; for there the everlaſting fire into which they are condemned, will be kept on; and there is the place of everlaſting puniſhment. So, in a ſort, it will be for evermore the world to come, in the ſenſe that conſervation is a continued creation. Hence,

[1.] Entering into the other world, men are at the end of their journey, at their utmoſt point; they are no more travellers, but at their home, their everlaſting home, Rev. iii. 12. Luke xvi. 26. There is no coming back again into this world, and there is no paſſing out of that world into another, for there is none to ſucceed to it.

[2.] Whatever mens portion in that world is, it is ſure; for it is an abiding world. Mens portion in this world cannot be ſure, becauſe the world itſelf is not ſo; it is like the foam on the water, which is liable to periſhing, becauſe the water itſelf is ſtill in motion; but that world is not liable to paſſing away;

happy

happy are they who lay up for themſelves treaſures in heaven.

5. *Laſtly*, Men are to receive, each one at length, his part for eternity. What we get now in hand, is but for time: worldly good things are ſo, and even the grace given now is the proviſion given for our journey through time, and is liable to many changes, if not in itſelf as real inherent grace, yet as to the ſenſe thereof as relative grace; but when we come to the other world, we will receive what falls to our lot for all the ages of eternity. Hence,

(1.) Mens being is to be continued through eternity. God was from eternity, and will be to eternity; we had indeed a beginning of our being, but it will have no end. Our being in this world will ſoon come to an end; but when we ceaſe to be in this world, we will be in the other. Though the body is mortal, the ſoul is immortal, and will never ceaſe to be. Death will diſſolve the union betwixt ſoul and body; but it will not touch the ſoul to put an end to it.

(2.) Our ſtate in the other world will continue for ever, as it is fixed and determined at death, Eccl. xi. 3. If we die in the favour of God, we will never loſe it: if we die out of it, we will never recover it; for our ſtate in the other world will be eternal. Now, if we be wrong, we may yet get right again; but there is no mending of our ſtate.

(3.) *Laſtly*, Our great work now then muſt be to have a happy part ſecured for us there. Were it believed, that the moment is abiding us, wherein we ſhall be ſet down in an unalterable ſtate; there could not be ſo little care about it, to have it right. But alas! the din of this world, will not ſuffer the report from the other world to take place with us.

II. I ſhall confirm the being of another world, a world to come, wherein men ſhall receive their part for

for eternity. And to eſtabliſh the notion of that world in the general, conſider,

1. There is an inviſible world actually in being, namely, the world of ſpirits, diſtinct from our viſible world, Heb. i. 2. Col. i. 16. Inviſible it is, not in reſpect of the inhabitants thereof, for the ſaints that are there are in light, and even the rich man in hell is ſaid to ſee Lazarus in Abraham's boſom; but in reſpect of us who are in the world, it is inviſible. This is that other world, into which, we ſay, the ſouls of men do paſs, going out of this world by death.

This is the world to come ſpoken of in the text, of which heaven the ſeat of the bleſſed is a part. For it is evident, that it is in heaven the loſing ſaints ſhall receive eternal life, even in the heaven that now is; and that their heavenly eternal life is not put off till the laſt day, Phil. i. 23. Luke xxiv. 51. 2 Cor. v. 1.

The only difficulty is, how that world now in being, can be called the world to come. To which it is anſwered, that it is ſo called in reſpect of us, who have now no part or place in it, as in this world, but at death are to get it. So that though in itſelf it is come already, yet as to us it is to come. Further,

2. That world will at the end of time be extended, to the comprehending of the new heavens and new earth, which will take place after the conflagration of this world. That there will be a paſſing away, an end of this world, appears from 1 John ii. 17. a periſhing of it, Pſal. cii. 25, 26. and that it will be by fire, 2 Pet. iii. 10.; and that God will create new heavens and earth upon the back of that, ver. 13. "Nevertheleſs we, according to his promiſe, look for new heavens, and a new earth, wherein dwelleth righteouſneſs." Theſe will be a new world, not belonging to this world, which then will be gone, but to the other world, the world to come.

And in reſpect of this addition, the other world is the world to come, which is not now in being. And

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ſo the world to come will comprehend all, even that ſpace which this world now takes up. And thus the now inviſible world will be enlarged, like a houſe whoſe rooms are enlarged by taking down the partitions.

3. In that world there will be a quite new ſtate of men and things, 1 John ii. 17. "The world paſſeth away and the luſt thereof; but he that doth the will of God, abideth for ever," Rev. xxi. 4. "God ſhall wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain: for the former things are paſſed away." As is the difference betwixt men and their buſineſs on a journey, and when come to their journey's end; ſo will the difference be of the ſtate of men and things then, from what they are now. The other world brings along with it another ſtate, and ſo conſtitutes a change, which is our change by way of eminency, Job xiv. 14. As all the changes we meet with in this world, fall ſhort of the change we make when we come out of the belly into the light of this world; which would give us the greateſt ſurpriſe, had we the full uſe of reaſon then; ſo all the changes we are acquainted with now, as from health to ſickneſs, or from ſickneſs to health, &c. muſt needs fall ſhort of the change that we will undergo, entering the other world.

Now to evince the being of another world, a world to come, conſider,

1. The ſcripture expreſsly mentions a world to come. So in our text, and Matth. xii. 32. "Whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the world to come." Eph. i. 21. "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come." What doubt then can they entertain of it, that believe the ſcriptures to be the word of God? I own, the world to come

come is ſometimes in ſcripture uſed for the ſtate of the church under the goſpel, as Heb. ii. 5. "For unto the angels hath he not put in ſubjection the world to come, whereof we ſpeak." But it is not always ſo uſed, Eph. i. 21, juſt cited. And where it is ſo uſed, it is borrowed from the prophets of the Old Teſtament, who ſpoke of the goſpel church under the notion of a new world, Iſa. lxv. 17. to the end. But then it muſt alſo be owned, that the prophets in ſuch paſſages had alſo the other world in view, and from thence borrowed their expreſſions for the goſpel-church, which ſtill confirms the being of a world to come. Hence Peter, 2 epiſt. iii. 13. forecited, proves it from Iſa. lxv. 17. "For behold, I create new heavens, and a new earth: and the former ſhall not be remembered, nor come into mind. And ſuch compound ſenſes of paſſages are uſual with the prophets, as Iſa. xxvi. 10. "Thy dead men ſhall live, together with my dead body ſhall they ariſe." Hoſ. vi. 2. "After two days will he revive us, in the third day he will raiſe us up, and we ſhall live in his ſight." So Rev. vi. 12, *&c.* and vii. 9, *&c.*

2. The ſcripture ſo ſpeaks of the world we are in, as it ſuppoſes the being of another. The ſcripture uſually calls it, not ſimply the world, but this world, as Jam. ii. 5. 1 John iii. 17. and iv. 17. this preſent world, 2 Tim. iv. 10. Tit. ii. 12. Now why ſhould it be called this world, if there were not another world? and this preſent world, if there were not a world to come? Yea, this and the other world are expreſsly oppoſed, Luke xx. 34, 35. Eph. i. 21.; this time, and the world to come, in the text; this world, and eternal life, John xii. 25. All which plainly declare, that there is another world than this.

3. There are beings who are not inhabitants of our world; therefore there is a world inviſible to us, whereof they are inhabitants. The man Chriſt was in our world for ſome time, but now is no more in

it, John xvi. 11. But ſomewhere he muſt be, and it is plain he is gone out of this world into the other world to his Father, John xiii. 1. There are angels, good and bad, which belong not to our world, as appears from their appearances and actings recorded in ſcripture; and the denial of them by the Sadducees is condemned, Acts xxiii. 8. Therefore there is another world they belong to.

4. The nature of death and the immortality of the ſoul evince this point. Death is going out of this world, Pſal. xxxix. ult. Job xiv. 2. John xiii. 1. not in reſpect of our bodies, which are laid up in it, but in reſpect of our ſouls, that then return to God who gave them. There muſt then be another world into which they go. Death diſſolves the union betwixt the ſoul and the body, and the body into parts of which it is made up; but it cannot diſſolve the ſoul into parts, which is a ſimple ſpirit; but being looſed from the body, and leaving this world, there muſt be another world that it is received into. This is plain from the parable, Luke xvi. where Lazarus dying is ſaid to be carried into Abraham's boſom, and the rich man being dead and buried is ſaid to be in hell.

5. It is evident that, in this world, it is generally beſt with the wicked, and worſt with the godly. Look abroad and ſee into whoſe hands is the wealth, honour, and eaſe of this world moſtly given? Have not the wicked the greateſt ſhare of theſe by far? And are not adverſity and various afflictions in this world, in a ſpecial manner the lot of the godly? 1 Cor. xv. 19. Do not many wicked ones proſper on unto the end, without any remarkable puniſhment before the world? and many godly go with a bowed down back to the grave, without any remarkable change into proſperity? Now conſider withal the juſtice and holineſs of God, his goodneſs, wiſdom, and love to his people. And thence you will be obliged to conclude, that there is another world, a world to come, wherein

wherein all odds ſhall be made even, wherein it ſhall be perfectly well with the righteous, and ill with the wicked. It is inconſiſtent with the divine perfections, that it ſhould be otherwiſe. What wiſe or good governor will heap favours on ill men his enemies? and bear hard on good men his friends, always? If he do it at a time, it muſt be for trial only, but it will not be always ſo.

6. Conſcience within men bears witneſs to this truth, that there is another world, rewards and puniſhments after this life. How many good and wiſe men have ſuffered death and moſt exquiſite torments here, in the hope of happineſs in another world? Heb. xi. How many wicked and ungodly have been under the greateſt terrors, in the view and expectation of miſery there? Theſe have ſeized men for crimes the world knew not of, and men who have been in no hazard of puniſhment from men. And ſo natural to men is this notion of another world, that there are few or no nations on the earth, however barbarous, that have not had it. What is it men are ſo afraid of at death, or in the view of death, but their ſtate in another world?

7. Wherefore did God make man? capable of a happineſs he never reaches in this world. Surely he made him for his own glory; but how little glory, how much diſhonour has he by him here? Surely God made not man in vain; therefore there is another world, where God will have his glory of man, and the lovers of God will reach the happineſs they are capable of. Conſider,

(1.) All men deſire immortality, or an eternal being in a happy ſtate. This is ſo woven into our very nature, that we can never abſolutely put it away from us, but in every ſtate of man it has been with him; therefore it is from God the author of nature. Yet it is evident, this cannot be obtained here; nevertheleſs it is not in vain, for that conſiſts not with

the goodneſs of God, that it ſhould be ſo; therefore there is another world in which it may be ſatisfied.

(2.) Where the grace of God has touched the heart, there is framed by the Spirit an earneſt deſire of the perfect enjoyment and glorifying of God, Rom. viii. 23. 2 Cor. v. 2. Theſe are not to be obtained in this world; therefore there is another world in which they ſhall; for it cannot be that God would create ſuch an appetite after perfection in his ſaints never to be ſatisfied. The work of grace is carried on in the ſoul by degrees, through the Spirit; and it cannot be that God will leave his work imperfect. It is not perfected here; therefore there is another world where it will be perfected, where they ſhall perfectly enjoy and glorify God.

(3.) Where grace reaches not now, men continue till death in a ſtate of ſin, diſhonouring God; therefore there is another world in which God will have his glory of ſuch men; for God cannot fall ſhort of his end in making them. Now there is no beginning of a work of grace after death, Eccl. xi. 3. that theſe ſhould glorify him actively in a ſtate of happineſs there; therefore they ſhall glorify him there paſſively in a ſtate of miſery.

(4.) The dignity of our nature as made rational ſouls, quite above the beaſts that periſh; akin to the angelical tribe, yea made after God's own image at firſt; muſt needs bear us in hand, that as we conſiſt of one part not of the nature of the earth, but a ſpiritual ſubſtance; ſo we are not to periſh with the earth, but will at length, ſince we are not to ſtay here, be inhabitants of another world.

8. There are not wanting emblems of another world after this, to teach us it by the eye, as well as by the ear. There was a pure and undefiled world that Adam was brought into, wherein was paradiſe, by which heaven is expreſſed in ſcripture. This quickly went out of ſight. And a defiled, ſinful, miſerable

miſerable world ſucceeded, much like what it is now, that laſted long. That old world was deſtroyed by the waters of the flood, and a new world ſucceeded to it thereafter. An emblem of the deſtroying of this by fire, and another world coming in its room. There was the ſtate of the world under the law, and the ſtate thereof under the goſpel, that was long propheſied of under the name of the world to come, before it came. And even the conſtant revolutions of winter and ſummer, night and day, may ſerve for memorials of the great change of this world, with another world to come.

Laſtly, The word cannot be fulfilled, if there be not a world to come; for ſure in many parts thereof it is not fully accompliſhed in this world. Now it is more ſure than heaven and earth, and muſt be completely fulfilled; and therefore there is a world to come in which it muſt be ſo, that the veracity of God may be entire.

(1.) The promiſes of the word are far from being fully accompliſhed in this world; and therefore they who by faith betake themſelves to them for their portion, muſt not only live in faith, but die in faith, Heb. xi. 13. In this world there is a begun accompliſhment of them; but certain it is, that God's people have always vaſtly more in hope, than in hand, 1 Cor. ii. 9. But their faith and hope ſhould be vain, were there not a world to come.

(2.) The threatenings of the word are not fully accompliſhed in this world neither. Many ungodly men live and die in peace, as far as the world can diſcern, Job xxi. 13. Pſal. lxxiii. 3, 4. Yet moſt terrible things are denounced againſt them in the word; and that they are not accompliſhed in this world, is an infallible proof, that there is another world in which they ſhall.

A Description of the other World.

III. Having evinced the being of another world, a world to come, we ſhall now eſſay to give ſome view of that world. And here we are much in the dark, knowing but very little of the ſubject; and therefore it is a very ſcanty view we can pretend to give of it. The reaſons hereof are,

1. We are while in this body creatures of ſenſe, and much of the knowledge we have ariſes from our ſenſes; but thither our ſenſes cannot reach. We ſee, and hear, and feel much of this world lying in wickedneſs, whereby we are in a capacity to judge thereof; but in reſpect of theſe our ſenſes, and all other, that world is as if it were not at all; ſo that thoſe who are immerſed in ſenſe, void of faith, heed not that world. There are loud ſongs of joy and praiſe among the ſaints in that world, and howlings among the damned there; but liſten we as we will, we can hear neither. There is ſhining glory in one part of it, and darkneſs and miſery in the other; but neither of them can our eyes perceive.

2. The communication betwixt our world and it, is ſtopt beyond the power of men to open it. Men have opened a communication betwixt us and the moſt remote parts of this world; they have found means to paſs the vaſt oceans between them and us, to go to them that dwell in the utmoſt parts, and to return and give us deſcriptions of their part of the world, and the manner of the inhabitants. But the inviſible world remains yet the unknown land to us, and will do ſo to the end. There is a paſſage to it, but not at our will neither; but there is no paſſage back again to us. All of us have friends and acquaintance there before us, but no more communication betwixt them and us, than others.

3. Though there have been apparitions of inhabitants of that world, unto ſome of our world, both of good

good angels and of ſaints, Matth. xxvii. 53. and of evil angels, Matth. iv.; yet it is obſervable, that theſe were quite extraordinary, and happened but to very few; that men are very unable to bear the ſight even of good angels, or to converſe with them, Dan. viii. 17, 18.; and that the accounts they have brought concerned mens duty, or events to befal in this world, and not to give them deſcriptions of the other world whence they came. And if at any time evil ſpirits have offered reports of that kind, they cannot be depended on, for the devil is "a liar, and the father of it;" John viii. 44. And apparitions of the dead are very ſuſpicious; and it is like Satan offers in that kind many illuſions, as is thought he did in the caſe of the apparition of Samuel, 1 Sam. xxviii.

4. The Lord has made the revelations concerning the other world, but ſparingly in the word, from whence we get our notices of it. There is as much there diſcovered about it, as is neceſſary for us to know for our ſalvation. The happineſs of the inhabitants of one part of it, and the miſery of the other, are in the general, plainly laid before us, to ſtir us up to our duty, to ſee timely how to be right poſted there; but certainly there is a vail drawn over many particulars concerning it, which we will never be able while here to draw by, 1 Kings x. 7. Beſides, we are ſlow of underſtanding what is revealed about it.

Laſtly, There is indeed a diſproportion between our preſent faculties and the clear and diſtinct notions of the other world. As to heaven's happineſs, there is a plain and pointed teſtimony, 1 Cor. ii. 9. "Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The eye ſees many things that the hands cannot reach, the ear hears more than the eye ſees; but the heart conceives more than is either ſeen or heard, yet cannot reach that. The ſame may be ſaid of the miſery of hell, it is beyond our conception.

tion. When Paul was caught up to the third heaven, he heard unſpeakable words, which it is not lawful [marg. *poſſible*] for a man to utter," 2 Cor. xii. 4. An evidence hereof is, that the notices given us of the other world, are much in the way of ſimilitudes taken from things we are acquainted with, as heaven a glorious city, hell a burning lake. Our Lord gives the reaſon, John iii. 12. "If I have told you earthly things, and ye believe not, how ſhall ye believe if I tell you of heavenly things?" So our notions of theſe things are like thoſe of children of what they never ſaw, 1 Cor. xiii. 11, 12.

Wherefore the little I can or will adventure to ſay on that world, ſhall be compriſed in a few heads.

1. The parts of the other world.
2. The inhabitants of it.
3. The paſſage into it.
4. The ſtate of men in it.

I. *Of the parts of the other World.*

THAT vaſt world is, according to the ſcripture, divided into two, and but two parts, heaven the ſeat of the bleſſed, and hell the ſeat of the damned. A purgatory, or place of a middle ſtate between theſe, there is none; for ſcripture mentions but two places, into one of which ſouls ſeparated from their bodies do paſs, Luke xvi. 22, 23. And accordingly there are but two ways, the one to life, the other to deſtruction, Matt. vii. 13, 14. Beſides, the ſins of believers are fully purged away by the blood of Chriſt, and the ſcripture knows no other purgative of ſin, 1 John i. 7. Heb. x. 14, 17. Unbelievers die in their ſins without hope, Prov. xiv. 13. The ſaints are happy immediately after death, Rev. xiv. 13. Therefore Paul deſired to be diſſolved, Phil. i. 23. "For we know, (ſays he) that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens," 2 Cor. v. 1.

I ſhall

I ſhall ſpeak a word of theſe two parts.

FIRST, The one part of the other world is heaven, the empyreal heaven, the ſeat of the bleſſed. Concerning which, under the guidance of ſcripture-light, we may conſider three things of it as a part of the other world.

FIRST, What it is; for that it is can be refuſed by none who own the ſcripture, and the being of another world.

1. It is a real definite place. I think they refine too much on the ſcripture expreſſion that deny a local heaven, and confine it to the notion of a ſtate. Our Lord expreſsly calls it a place, John xiv. 2. "In my Father's houſe are many manſions; if it were not ſo, I would have told you: I go to prepare a place for you." And the body of Chriſt is contained in it, Acts iii. 21. and the bodies of ſome ſaints, Enoch and Elias, are already in it, and the bodies of all the elect ſhall be in it; and bodies muſt needs be circumſcribed in a place.

It is a definite place, and not every where, where God is. It is not on earth, for earth and heaven are oppoſed, Pſal. cxv. 15. Col. iii. 1. And betwixt it and hell a gulf is fixed, that it reaches not thither, Luke xvi. 26. And though finite ſpirits that are perfect are in it, yet it cannot contain God, who is not only omnipreſent, but immenſe, 1 Kings viii. 27. therefore it is a place that hath its bounds. Hence,

2. It is a created thing; for it is the throne of God, Iſa. lxvi. 1. his houſe and dwelling, John xiv. 2. therefore is not God, but created by him; ſince whatſoever is, is either the Creator or a creature. The ſcripture is expreſs, that God made it, Heb. xi. 10. "For he looked for a city which hath foundations, whoſe builder and maker is God." And whereas it is ſaid to be not made with hands, 2 Cor. v. 1. Heb. ix. 24. that denies it only to be made by men, as houſes here are, and the tabernacle was.

Moreover, it was created within the ſix days, and therefore

therefore is not to be imagined to have been long before this world, much leſs from everlaſting, Exod. xx. 11. No; but it was created the firſt day, and was abſolutely the firſt thing that was created, Gen. i. 1. Accordingly the inhabitants thereof, the angels, created with it, are ſaid to have ſhouted at laying the foundation of the earth, Job xxxviii. 4, 7. Agreeable to all which it is ſaid to have been "prepared from the foundation of the world," Mat. xxv. 34.

SECONDLY, Where it is. As to this point, the ſituation thereof the ſcripture is plain in two things.

1. That it is upward from us who are in this viſible world. For it is the dwelling of God, and where the man Chriſt hath his ſeat, and that is on high, Pſal. cxiii. 5. "Who is like unto the Lord our God, who dwelleth on high?" Heb. i. 3. "When he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high." Col. iii. 1. "If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God." Chriſt coming thence into our world at firſt, is ſaid to come down from it, John iii. 13.; and at his ſecond coming, he will deſcend from it, and be met by the ſaints in the air, 1 Theſſ. iv. 16, 17. So when he went to it after his reſurrection, he is ſaid to have been carried up into it, Luke xxiv. 41. taken up, gone up, a cloud receiving him out of the diſciples ſight, Acts i. 9, 10.

2. That it is above all the viſible heavens, ſun, moon, and ſtars. For the heaven which is the ſeat of the bleſſed, is the ſame heaven where the man Chriſt is, John xvii. 24. & xiv. 3. therefore they are ſaid to be with Chriſt, Phil. i. 23. with the Lord, 1 Theſſ. iv. 17. But the place where Chriſt is, is above and far above all the viſible heavens, Eph. iv. 10. Therefore it is above them all. Hence the ſcripture calls it the third heaven, 2 Cor. xii. 2. It ſpeaks of a three-fold heaven. (1.) The airy heaven, wherein the

the clouds are, Gen. vii. 11. and the fouls fly, Gen. i. 20. hence called the clouds of heaven, and the fowls of heaven. (2.) The ſtarry heaven, where are the ſun, moon, and ſtars, Gen. i. 14, 16. called therefore the hoſt of heaven, Deut. xvii. 3. (3.) The third heaven above all theſe, which is that of the bleſſed.

THIRDLY, What ſort of a place it is, as to the qualities thereof. A particular deſcription thereof is beyond the reach of mortals, 1 Cor. ii. 9. It is obſervable, that Moſes does no more but mention it, Gen. i. and then proceeds to the deſcription of the earth and viſible heavens, their parts, and how they were created; thus drawing a vail over the higheſt heavens, not to be removed till we come there. Only ſome general notices of it appear through the vail, in the light of the world, which we ſhall obſerve. It is,

1. A holy place, Pſal. xv. 1. the holy of holies, or the holieſt of all, Heb. ix. 8. in alluſion to the place, in the tabernacle and temple ſo called. This lower world is the open court as it were, the ſtarry heaven the holy place; but the third heaven the holy of holies, into which Chriſt at his aſcenſion as our High Prieſt is entered, Heb. ix. 12. and has opened the entry into it for us alſo, chap. x. 19.

Here this world lies in wickedneſs, there the other world ſhines in holineſs. Here is no clean thing, there is no unclean thing, Rev. xxi. 27. It is the holy Jeruſalem, ver. 10. There is nothing there but what is holy, perfectly holy; even the ſpirits of juſt men muſt be made perfect, ere they enter there; and for others, they can never breathe the air of that holy land, but are kept without, chap. xxii. 15.

2. A moſt lightſome place. It is all light, Col. i. 12. The ſun in his brightneſs makes this world pleaſant; but then all looks awful and gloomy again in the night, and there is always night in ſome place of it. But there is no night, no darkneſs there, Rev. xxi. 5. The ſeat of the bleſſed enjoys an eternal day; for

for the light thereof is not made by ſun and moon circling about it, as here; they would be as needleſs there, as the lighting of a twopenny candle in the brighteſt ſunſhine here. And ſuch light it is, as mortal eyes cannot behold, 1 Tim. vi. 16.

3. A moſt glorious place, Pſal. lxxiii. 25. How glorious would a king's palace on earth, with all its rich furniture, appear to us? But ſhould all the glory of all the palaces on earth be brought together into one, how much more would that appear glorious? and we are allowed that thought to help us to conceive of heaven, Rev. xxi. 24. "The kings of the earth do bring their glory and honour into it." For it is the palace of the King of kings, Pſal. xlv. 15. where he keeps his court. Nay, it is his throne, Iſa. lxvi. 1. "Thus ſaith the Lord, The heaven is my throne, and the earth is my footſtool." How glorious muſt that throne be, that has ſuch a footſtool? So glorious that it would abſolutely confound us mortals with its dazzling glory and ſplendor, Job xxvi. 9.

4. A moſt rich place. We know the riches of far countries, by the rich things brought out of them to our country: now every valuable thing comes from thence, Jam. i. 17. "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights." Every inhabitant there is a king, with a crown on his head, a ſceptre in his hand, and royal treaſures to ſupport his dignity; for heaven is a crowning city, whoſe merchants are princes, whoſe traffickers are the honourable of the earth, to allude to Iſa. xxiii. 8. There the "gates are of pearl, and the ſtreet of pure gold," Rev. xxi. 21. It is rich in its affording all things within itſelf, ver. 7. "He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my ſon."

5. A moſt pleaſant place. How can it be otherwiſe, conſidering the light, glory and riches, that muſt needs make it a moſt beautiful and lovely place? therefore

therefore it is called paradiſe, 2 Cor. xii. 4. There a river of pleaſures runs, enough to ſatisfy all the inhabitants, Pſal. xxxvi. 8.; but no ſurfeiting, for there are no dreggy pleaſures there. Theſe we mortals can have no diſtinct notions of; the beſt gueſs to be made of them is, by the foretaſtes of heaven in the joy of the Holy Ghoſt, ſometimes afforded believers.

6. A moſt ſpacious place, John xiv. 2. "In my Father's houſe are many manſions." It is ſhewn us not only under the notion of a large houſe, but of a country, yea a kingdom. If the airy heaven is more ſpacious than our earth, which it ſurrounds, and the ſtarry heaven than the airy heaven, what can we think of the third heaven that is above them all? Being a real place, it cannot be immenſe indeed, it is meaſurable, but we find it is meaſured by an angel, not by a man, Rev. xxi. 9, 15. And how can it be otherwiſe than of a vaſt ſpace, that is to be the happy abode of all the ſaints with the angels, containing the bodies of all ſaints that have been, or ſhall be to the end of the world?

Laſtly, A place liable to no ſhock or change. The apoſtle intimates to us, that it is a continuing city, Heb. xiii. 14. that will ſtand when all this world is laid in aſhes; a city that hath foundations, chap. xi. 10. *viz.* which ſhall never be overturned; a kingdom that cannot be moved, Heb. xii. 28. even when the viſible heavens and earth ſhall be ſhaken, ſo as to be ſhaken all aſunder. Therefore it is eternal, 2 Cor. v. 1.

Inf. 1. Let God's people be put to ſuffer for him what they will, they can never be loſers at his hand, Heb. xi. 16. "God is not aſhamed to be called their God; for he hath prepared for them a city." Suppoſe they be turned out of houſe and hold, pinched with cold, hunger, thirſt, and nakedneſs, loaded with reproach, ſuffer the moſt exquiſite torments unto death; they are not loſers at his hand; he may well put them to all theſe, and yet maintain and ſhew his

ſpecial love to them, having ſuch a place provided for them in the other world, where all will be abundantly made up. And they had need of much here, that are like to have no part there; for have what they will, it is impoſſible it can make up their loſs.

2. Lift your eyes, O ſinners, from off all worldly glory, and ſtay your purſuit of it; there is a glory of heaven, in the view of which it would all diſappear, like as the ſtars do at the riſing of the ſun. Alas! the glory that takes with moſt of us, is that which Laban's ſons ſo highly eſteemed, Gen. xxxi. 1. a great ſtock, riches, and wealth; they ſee no glory ſo attractive as that. But if ye are the children of God, the glory of the city above will darken it in your eyes. O ſet your eyes and hearts on that glorious city, Heb. xi. 10. The earth in its moſt beautiful ſpots is the work of God's hands, but the viſible heavens of his fingers, Pſal. viii. 3. but of the ſeat of the bleſſed he is the artiſt, Heb. xi. 10. Gr. as if the Omnipotent had uſed a peculiar art in making of that.

3. See the neceſſity of holineſs, Heb. xii. 14. "Without holineſs no man ſhall ſee the Lord." Pſal. xv. 1. "Lord, who ſhall abide in thy tabernacle? who ſhall dwell in thy holy hill?" The unholy may get room in this world, and the chief rooms; but there is no room for them in the other world, but without the gates of heaven in outer darkneſs. If there be no holineſs here, there will be no happineſs hereafter; the dogs and ſwine come not into that holy place.

4. How inexpreſſibly happy ſhall they be that get thither? to enjoy the light there, behold the glory, poſſeſs the riches, drink of the refined pleaſures, walk at liberty in that ſpacious place, and enter into happineſs there where there is no change? The faith of this could not miſs, if lively, to cauſe them ſing the triumph before the victory.

Laſtly, What an unſpeakable loſs muſt the loſs of heaven be? If there were no more for hell, it might be

be moſt heavy. So great as heaven's happineſs is, ſo great will their loſs be, who come ſhort of it.

SECONDLY, The other part of the other world is Hell, the ſeat of the damned. Concerning which, conſidered as a part of the other world, we ſhall, under the guidance of ſcripture-light, inquire into three things.

FIRST, What it is? That there is a hell as well as a heaven, one who believes the ſcripture cannot doubt. As to what it is, we ſay,

1. It is a real definite place alſo. There is a local hell, as well as heaven; the ſcripture expreſsly calls it a place, Acts i. 25.—"that he (*viz* Judas) might go to his own place." And it hath its bounds whereby it is ſeparated from heaven, Luke xvi. 26. There the ſpirits of wicked men ſeparated from their bodies, are detained as in a priſon, 1 Pet. iii. 19, 20.; and there their bodies being reunited to their ſouls at the laſt day, will be ſhut up, Matth. xxv. 41.

2. Hence it is a created thing alſo, ib. But when it was created, I cannot ſay, no expreſs mention being made of it by Moſes in the hiſtory of the creation. Only it is of old, Iſa. xxx. ult. And whereas it is evident that the angels were fallen very early, and, I think, by the firſt day of man's creation; they found it ready for them upon their ſinning, 2 Pet. ii. 4. This concludes it to have been made within the ſix days.

SECONDLY, Where it is? This queſtion we cannot pretend to ſatisfy, the ſcripture not being clear in this point. It is our buſineſs to know how to eſcape it, rather than to diſpute where it is. Two things in the general ſeem plain about it.

1. That it is without the boundaries of the heaven which is the ſeat of the bleſſed. Hence it is called outer darkneſs, Matth. vii. 12. It is without the gates of the holy city, Rev. xxiii. 14, 15. the place of his glorious preſence, as Cain was caſt out from his preſence, 2 Theſſ. i. 9.

2. That it is down or beneath in reſpect of heaven,

the ſeat of the bleſſed; for ſo the ſcripture ſtill ſpeaks of it as below. Capernaum exalted to heaven, was to be brought down to hell, Mat. xi. 23. the fallen angels were caſt down into it, 2 Pet. ii. 4. "The way of life is above to the wiſe," ſays Solomon, "that he may depart from hell beneath," Prov. xv. 24. And ſays God, "A fire is kindled in my anger, and ſhall burn unto the loweſt hell," Deut. xxxii. 22. Accordingly it is called the deep, Luke viii. 31. the bottomleſs pit, Rev. ix. 1. the motion from which is aſcending or coming up, chap. xi. 7.

Where it is more particularly, I think, the ſcripture, doth not clearly ſhew. It is certain it is, be where it will.

THIRDLY, What ſort of a place it is, as to the qualities thereof?

1. It is an unholy and unclean place, as much as any place can be ſo. There meet together all the dregs of the creation, perſons and things, ſin and all the effects thereof with the ſinners, Rev. xx. 14, 15. Now there is much of that uncleanneſs upon the earth; but the earth will be purged and purified at length, and all gathered together there.

2. It is a place of horrible darkneſs, called therefore outer darkneſs, Mat. viii. 12. Light is ſweet; but it is the land of darkneſs, as darkneſs itſelf; there is the blackneſs of darkneſs, Jude 13. chains of darkneſs, 2 Pet. ii. 4. where I think there is an alluſion to the Egyptian darkneſs, Exod. x. 22, 23. and the miſt of darkneſs, 2 Pet. ii. 17. No ſun, moon, nor ſtar light appear there, no candle ſhines there; and whatever fire is there, it is ſcorching heat without light, for thoſe who having the light choſe to walk in darkneſs.

5. It is a moſt diſmal and melancholy place, a place of "weeping, wailing, and gnaſhing of teeth," Luke xiii. 28. Nothing pleaſant is to be found there; no pleaſures of the mind, no pleaſures of ſenſe are there. It is a lake, yet there is not a drop of water in that lake

lake to cool the tongue; it is a lake of fire and brimſtone. It is a pit, a bottomleſs pit. What heart can conceive the horror of ſuch a place, or what dreary place or dungeon in the world can be a ſufficient emblem of it?

4. It is a place of torment, Luke xvi. 24.; it is therefore repreſented by Tophet, or the valley of Hinnom, from whence it hath its name in the New Teſtament, in which place the idolaters burnt their children in the fire, and beat drums that they might not hear their ſhrieks. There the damned find themſelves gnawn with the worm that never dies, ſcorched with the fire that is never quenched. There men pay dear for the pleaſures of ſin, which they ſometimes ſwam in, being puniſhed from the preſence of the Lord.

5. It is a faſt and firm place, whence there is no eſcaping. It is God's priſon-houſe, where he keeps his criminals in chains till the judgment of the great day, 1 Pet. iii. 19. and 2 Pet. ii. 4. There is a gulf fixed that none can paſs, to get out of that place into the ſeat of the bleſſed; but when one is once there, no ſlight nor might can obtain liberty any more.

Laſtly, It is an everlaſting place. Whether there may be any change of it by the general conflagration, or not, we do not know; but certain it is, that if it be, it will be to the worſe, and hell ſhall be for ever as well as heaven, for the fire there will be everlaſting, Matth. xxv. 41. and the chains of darkneſs there are everlaſting, Jude 6. There the worm dieth not, and the fire is not quenched; therefore the place where they ſhall be or are, is everlaſting.

Inf. 1. God is a juſt God, and a moſt dreadful hater and avenger of ſin, Hab. i. 13. He has given inconteſtible evidences of it in this world; but in the other world he gives ſuch evidence as carries off all doubt of it from the ſinner. As looking up into heaven the ſeat of the bleſſed, you may ſee God's love to holineſs; ſo looking down to hell the ſeat and

place of the damned, you may ſee what fiery indignation he has againſt ſin. How keen muſt that hatred of it be in him, who has prepared ſuch a place for the puniſhment of it?

2. God may well ſuffer ſinners to paſs unpuniſhed and proſper for a while, without any the leaſt imputation on his holineſs and juſtice. For he ſees the ſinner's day is coming, the place is prepared where his holineſs and juſtice will be ſufficiently vindicated. Indeed if there were no other world than this, or no hell in the other world for ſinners, juſtice would neceſſarily require that they ſhould be puniſhed in this life. But ſince there is a reckoning with them on the other ſide, the accounts may lie dormant while they are here, with ſafety of juſtice.

3. The pleaſures and profits of ſin are dear bought, in whatever meaſure any do enjoy them, Matth. xvi. 26. "For what is a man profited, if he ſhould gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?" It is abſolutely impoſſible that ever any thing gained here ſhould be able to quit the coſt of ſuch a lodging after death. If one ſhould be kept in greateſt extremity during this life, heaven would make up all; but if all the imaginable pleaſures and profits of this world ſhould be heaped together upon one, they could never be ſufficient hire for going to ſuch a place.

Laſtly, The miſery of the damned is inexpreſſible, but certainly it is little believed. O what muſt the caſe of thoſe be, whoſe unholy lives have now lodged them in that unclean place! how will they take with the blackneſs of darkneſs there! How can they bear up in that diſmal place! endure the torments there, ſeeing no way to eſcape? How muſt it cut them, to think that there they muſt be for ever! Yet how unconcerned are we, that we go not into that place of torment!

Theſe are the two parts of the other world, heaven and

and hell. And between them there is a great gulf impaſſable fixed, Luke xvi. 26. The nature of it we know not, further than that thereby all paſſage betwixt the two parts of the other world is ſtopt. Betwixt this world and the other there is a paſſage; but betwixt the parts of the other world there is none, and there never will be any, for it is fixed. So the inhabitants of each part are unalterably ſeated, that they cannot remove from the one to the other for ever, which makes the happineſs of the one, and the miſery of the other, eternal.

Theſe are the preſent parts of the other world. There is another part of it which is future, and will be added thereto after the laſt judgment, *viz.* the new heavens and the new earth, to be made by the omnipotent hand after the general conflagration, Iſ. lxv. 17. "Behold, I create new heavens, and a new earth." 2 Pet. iii. 12, 13. "We, according to his promiſe, look for new heavens, and a new earth, wherein dwelleth righteouſneſs," Rev. xxi. 1. "And I ſaw a new heaven, and a new earth." Of the nature and uſe of theſe we know very little. Only,

1. They will be an appurtenance of heaven the ſeat of the bleſſed, 2 Pet. iii. 13. As this world now is an appurtenance of hell, as being a world lying in wickedneſs; ſo that will be an appurtenance of heaven, as an inferior world wherein dwelleth righteouſneſs. It will be the court of the temple above, having ſuch a relation to heaven, as the court of Iſrael and the court of the prieſts to the temple houſe, Iſa. lxvi. 22. "The new heavens and the new earth, which I will make, ſhall remain before me, ſaith the Lord." So did the court, Exod. xxix. 42. "This ſhall be a continual burnt-offering throughout your generations, at the door of the tabernacle of the congregation, before the Lord; where I will meet you, to ſpeak there unto thee." 2 Chron. i. 6. "And Solomon went up thither to the braſen altar before the Lord, which was at the tabernacle

nacle of the congregation, and offered a thouſand burnt-offerings upon it."

2. They will be a very glorious heaven and earth, far more glorious than thoſe that now we have. This is intimated by the newneſs of them. The heavens and earth that now are, are like an old garment, Pſal. cii. 26. ſullied and rent: but they will be ſplendid and beautiful as a new one. The day of their creation is the day of reſtoration of all things, *viz.* into their primitive glory and ſplendor, Acts iii. 21. and that with ſuch an advantage, that the former ſhall not be remembered, in reſpect of the ſurpaſſing glory, Iſa. lxv. 17.

3. They will be pure and incorrupt, Rom. viii. 21. "The creature itſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God." There will be no noiſome vapour there, nothing offenſive to the eye, ſmell, or ear, or touch; but all will be grateful to the ſenſes of glorified bodies, Rev. xxi. 4, 5. "There ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain; for the former things are paſſed away. And he that ſat upon the throne, ſaid, Behold, I make all things new." All the effects of ſin on the creature ſhall be purged away, and as it were ſwept off into the lake of fire, Rev. xx. 14. That earth will be holy ground, in a more ſtrict ſenſe than the ground of the temple of Jeruſalem was; nothing touching there, that is defiling, and therefore nothing to purge away there. Compare Rev. xvi. 16,—19.

4. They will belong to the ſaints, without any partnerſhip of the wicked in them, 2 Pet. iii. 13. "We look for new heavens, and a new earth, wherein dwelleth righteouſneſs." The wicked's heaven and earth will then be away, conſumed with fire, and thoſe of the godly ſucceed, wherein they can have no part with them. The dominion over the creatures loſt by Adam, and purchaſed again for the ſaints by Chriſt, is not fully reſtored in this life: but it is promiſed, and

ſhall

ſhall then be reſtored in the other world. Abraham had the promiſe of being heir of the world, Rom. iv. 13. and the meek have the promiſe of inheriting the earth, Matth. v. 5. and that alone and in profound peace, Pſal. xxxvii. 9,—11. which hath not its full accompliſhment but in the new earth.

5. They will be of uſe for the glory of God, and the delight of the ſaints. Theſe were the deſign and end of the firſt heavens and earth, which were made all very good; but that deſign of them was marred by ſin. Therefore in the reſtitution of all things, that deſign ſhall take, Rom. viii. 20, 21. God will ſet them as monuments of his glory, looking-glaſſes of his power, wiſdom, and goodneſs. They are ſo now, Pſal. xix. 1. but, by reaſon of our blindneſs, the end is not obtained: but then the eyes of the ſaints ſhall be cleared, and the looking-glaſs brightened; and ſo the Creator ſhall have his glory. And they will ſerve for the delight of the ſaints, Iſa. lxv. 17, 18. "Behold, I create new heavens, and a new earth; and the former ſhall not be remembered, nor come into mind. But be you glad and rejoice for ever in that which I create: for behold, I create Jeruſalem a rejoicing, and her people a joy." God himſelf will be their chief delight, with the glory of the higheſt heavens, but the new heavens and earth will be their ſecondary delight.

And none muſt think, that upon this there muſt be an interruption of their heavenly joy and happineſs; for ſuppoſe them to be ſometimes bodily on the new earth, which 2 Pet. iii. 13. ſeems to favour, it will be but as coming to their country-ſeat, and they will ſtill have the glorious preſence of God with them, for the new heavens and earth ſhall ſtand at his face, If. lxvi. 22. Heb. as the court of the temple did. There will be no withholding the face of his throne there, as now, Job xxvi. 9.

Laſtly, They will remain for ever, Iſa. lxvi. 22. That glorious fabric ſhall ſtand for ever; it will never

ver wax old, it ſhall never be ſhaken in the leaſt, nor taken down. A beginning it will have, but no end. There will be no deluge, nor conflagration of the new heavens and earth.

Inf. 1. As we go through this world towards the other, there is great need to take heed that we do not miſtake our way, taking the way to hell inſtead of the way to heaven. For wherever our way lands us, there we are fixed. If one inſtead of going to one city, ſhould miſtake his way and go to another, he ſeeing his miſtake might go out of the wrong way to the right one, and ſo retrieve his error; but when one is once landed in hell, there is no retrieving of that miſtake, there is no getting over the gulf betwixt it and heaven.

2. The unhinging of the creation will be remedied, and the abuſed creatures will be delivered and reſtored to their primitive end. Ungodly men abuſe theſe viſible heavens and earth to the diſhonour of God and ſervice of their luſts; whereby the creation groans under them. But God will put an end to that, deſtroying this abſurd and polluted fabric, and rear up a new one, where no abuſe can have place for ever, but God ſhall be glorified.

3. They make more haſte than good ſpeed, that ſet their hearts on this earth to inherit it. For whatever ſpeed they come therein, their inheritance will be burnt up, it will not laſt; the earth that will laſt, where one may make a ſure purchaſe, belongs to the world to come, and particularly to heaven, and will be the inheritance of the ſaints only, Pſal. xxxvii. 9. "For evil doers ſhall be cut off: but thoſe that wait upon the Lord, they ſhall inherit the earth." Therefore it is undoubtedly better to wait for our part by faith, than to preſs for it in hand here.

4. God's people have no reaſon to grudge and be uneaſy, however ſmall a portion they have of this earth; nor yet to deſpond on the view of the wickedneſs

neſs done upon it. For there is a new heaven and earth coming more glorious than this, in which they ſhall not be hampered, but enjoy it all with all freedom as the lords of it. And there ſhall be no ſin nor diſorder in it, no injuſtice or oppreſſion, no ill neighbourhood; nothing but righteouſneſs dwelling there.

5. *Laſtly*, Hell will be a cloſe priſon, there will be no getting out of it for ever. There is an impaſſable gulf betwixt heaven and it; the new heavens and earth will be an appurtenance of heaven; and therefore the priſoners there can no more get out to the new earth, than to the higheſt heaven. Nay, neither devils nor men will be able to come from thence to ſet a foot upon that earth, however they range through this. So loſing heaven, they will loſe the earth too.

Thus far for the parts of the other world.

II. *Of the inhabitants of the other World.*

WE have ſeen the parts of the other world, let us now conſider the inhabitants of theſe parts. And,

FIRST, The inhabitants of the upper part, *viz.* heaven. Theſe are.

1. God himſelf, the Father, Son, and Holy Ghoſt, Matth. vi. 9. God is every where preſent, and immenſe: but there he is as a King in his palace, on his throne. There he manifeſts his glory, in a manner inconceivable to us mortals: and by his glorious preſence makes the happineſs of the creatures, who being there ſee his face. How glorious is a palace when the king is in it with his court? In heaven the great King of the world keeps his court.

2. The man Chriſt. He was ſometime an inhabitant of our world, and when he was in it had not where to lay his head: now he is there, and will be there to the end of the world, Acts iii. 21. ſitting on the right hand of God, as the heir of all things. And there he will be for evermore, 1 Theſſ. iv. 17. He has there an inconceivable glory, even of his bleſſed body,

body. Phil iii. 21. In his transfiguration on earth, "his face did ſhine as the ſun, and his raiment was white as the light," Matth. xvii. 2. How gloriouſly muſt it then ſhine in heaven!

3. The holy angels, Matth. xxiv. 36. Theſe are glorious creatures, natives of the place, pure ſpirits that never ſinned, waiting about the throne, ready to execute the commands of God and Chriſt their head. They are of a nature ſuperior to man; but full they are of love and good-will to us, witneſs their ſong, Luke ii. 14. at our Saviour's birth; and our nature is exalted above theirs in Chriſt, ſo that they are miniſtering ſpirits to the heirs of ſalvation, Heb. i. ult. Their number we know not, but there muſt needs be vaſt numbers of them, conſidering the ſcripture-account, Dan. vii. 10. even ſuch as is innumerable to us in this ſtate, Heb. xii. 22. See Matth. xxvi. 53.

Laſtly, The ſouls of all departed ſaints are there, now perfected, Heb. xii. 23. There are the bleſſed ſouls of all the holy patriarchs, prophets, and apoſtles, and of all the godly that have been in the world ſince the beginning; thither all the godly that now are in the world, yea and all that ſhall be to the end of the world, ſhall certainly go and dwell for ever. Enoch and Elias are there ſoul and body; and ſo ſhall all the ſaints be after the laſt judgment, ſhining in glory, as the ſtars of the firmament.

SECONDLY, The inhabitants of the lower part of the other world, *viz.* hell. Theſe are,

1. The devil and his angels, Matth. xxv. 41. all of them with the prince, called the prince of the devils, chap. xii. 24. fallen angels, 2 Pet. ii. 4. Theſe are moſt wicked and unclean ſpirits, enemies to God and Chriſt, Matth. xiii. 39. 2 Cor. vi. 15. and to mankind, therefore called Satan or an adverſary; ſubtil as a ſerpent and miſchievous, falſe and deceiving, malicious and cruel, murderers and roaring lions, deſperate without hope for ever. The number of

them

them is without queſtion vaſt, a legion of them being in one man, Luke viii. 30. They are not ſo fixed to their eternal abode as yet, but that this world is full of them, ſo as no man wants a tempter carrying his hell about with him; but they will be fixed at length in their place, which they themſelves are ſure of, Luke viii. 31. Jam. ii. 19.

2. The ſouls of the wicked departed, Luke xvi. 23. There is their habitation as of priſoners in a pit, 1 Pet. iii. 19. Theſe alſo are wicked ſpirits, having been by death driven away in their wickedneſs; and now abſolutely deſperate, without the leaſt gleam of hope; from which muſt needs iſſue their arriving there at a height of wickedneſs agreeable to their ſtate. Their number alſo is vaſt, being all that have lived and died in their natural ſtate from the beginning of the world, and will be increaſed with all that ſhall ſo live and die to the end.

Inf. 1. Heaven's happineſs muſt needs be unſpeakable, in reſpect of the ſociety there. The ſaints going thither ſhall no more be in a lonely condition, but have the pleaſant ſociety of other ſaints perfected, holy angels, the man Chriſt, and God himſelf. The ſociety of ſaints here is very comfortable, how much more the general aſſembly of them in heaven? There are the angels, the courtiers of the great King burning with love to God, and warm love to the ſaints. Yea there is the tabernacle of God with men, Rev. xxi. 3.

2. Hell's horror muſt be unſpeakable alſo, in regard of the ſociety there. The appearance of one evil ſpirit now ſtrikes the children of men with terror; but who can conceive the horror of being caſt into one priſon, with the damned crew, to hear the hiſſing of theſe ſerpents, the roarings of theſe devouring lions, the weeping, wailing, and gnaſhing of the teeth of the wicked ſunk in deſpair? and that for ever!

3. The two parties now wearied of one another, will be fairly parted in the other world, never to

come together again. The godly are weary of the ſociety of the wicked. The Pſalmiſt finds himſelf as dwelling in Meſech and Kedar, Pſal. cxx. 5. "among lions, among them that are ſet on fire, even the ſons of men, whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword," Pſal. lvii. 4.; and therefore wiſhes for wings to flee away from them, Pſal. lv. 6. "O that I had wings like a dove! for then would I fly away, and be at reſt." Death will give theſe wings to them, that will carry them away quite from among them. Jeremiah deſired a lodge in the wilderneſs, that he might leave his people; but now he has got a lodging in heaven, where he can no more be uneaſy from them, Jer. ix. 2.

The wicked are weary of the ſociety of the godly; they deſire it not, they are hampered with it, it is a burden to them. They will be quit of it in the other world, where they will ſee their faces no more, but afar off in Abraham's boſom, and at the laſt day in the air on Chriſt's right hand. The unpaſſable gulf will be between them and them there for ever.

4. True lovers of the ſaints and holy ſociety will be ſatisfied at length; and the lovers of the company of the ungodly will get their heart's fill of it. There is great ſtreſs laid upon our love of the godly for their godlineſs, Chriſtians for Chriſt's ſake, 1 John iii. 14. "We know that we have paſſed from death unto life, becauſe we love the brethren." Such will never get enough of their ſociety here; but there they ſhall be led into an unmixed ſociety of ſaints where is not one wicked perſon, not one ſinner; and herewith they ſhould not comfort themſelves, while they dwell in the tents of Kedar. There is great ſtreſs alſo laid on the love of ill company, Prov. xiii. 20.—"but a companion of fools ſhall be deſtroyed." Such will get a fill of it, when they come to the other world, to the ſociety wherein is not one gracious perſon; when they ſhall be bundled together in puniſhment with thoſe,

thoſe, with whom they have been bundled together in ſin, Matth. xiii. 30.

Laſtly, As ye would chooſe your habitation in the other world, chooſe your way now; for it is impoſſible that one way can lead to both. The way of faith and holineſs leads to heaven, the way of unbelief, unholineſs, and licentiouſneſs leads to hell, Mat. vii. 13, 14. "Enter ye in at the ſtrait gate," *&c.* Do not think ye can enter into life by the broad gate; for "without holineſs no man ſhall ſee the Lord," Heb. xii. 14. Ye will join yourſelves to thoſe now, with whom ye will be joined for ever; therefore ſays the apoſtle to the believing Hebrews, "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels," *&c.* Heb. xii. 22,—24. and ſays Solomon, "He that walketh with wiſe men ſhall be wiſe; but a companion of fools ſhall be deſtroyed," Prov. xiii. 20.

III. *Of the paſſage into the other World.*

As to the paſſage of unbodied ſpirits, to wit, angels good or bad, who ſometimes are here, and depart again into the other world, we inquire not about it. But the paſſage into the other world for us mortals, is what we are concerned to know. Paul had a paſſage into it extraordinary for a viſit; how that was, in or out of the body, he himſelf could not tell. It is for habitation, the paſſage into it, for our laſting abode, that concerns us. It is twofold.

Firſt, One extraordinary, by a tranſlation of ſoul and body into it. There have been three unqueſtionable inſtances of it, *viz.* of Enoch before the law, Gen. v. 24. Heb. xi. 5. of Elijah carried up by a whirlwind into heaven, 2 Kings ii. 11. under the law; and of Chriſt himſelf, who is ſaid to have been taken up, Acts i. 9. But theſe were altogether extraordinary.

Secondly, The ordinary paſſage is by death, whether into the upper or lower part of the other world, as

appears from the parable of the rich man and Lazarus, Luke xvi. Hence death is called a going hence, Pſal. xxxix. ult. a departing, Luke ii. 29. *viz.* out of this world, John xiii. 1. Death diſſolving the union betwixt the ſoul and the body, the ſoul, like a bird on the opening of the cage, gets away, and goes into the other world, departing either into heaven or hell, 2 Cor. v. 1. Phil. i. 23. Luke xvi. 22, 23. Of this paſſage we know little, and can only ſay theſe few things.

1. It is a quick paſſage, by which the ſoul is ſoon wafted over and landed on the other ſide. Whatever be the diſtance betwixt us and either part of the other world, as it is certain it is a vaſt diſtance betwixt us and the higheſt heavens, yet the departed ſoul ſoon paſſes it over, and is in its place there, as appears from Chriſt's ſaying to the penitent thief, Luke xxiii. 43. "To-day ſhalt thou be with me in paradiſe;" where the journey was not begun till three o'clock afternoon, ver. 44, 46. but accompliſhed that day. And there is no queſtion, but it is much the ſame to the other part, which is the lower part of the other world.

2. The paſſengers are not left alone in it; but as at our coming forth of the womb into this world, there are ſome people of this world ready to receive us, and diſpoſe of us; ſo at our going out of this world into the other, there are ſome of that world to receive us, and attend us. So that however unknown the road is to us, we will not be alone in it. And,

1*ſt*, As to the ſouls of the godly paſſing into heaven, it is clear that it is ſo with them; and that,

(1.) The Lord Jeſus himſelf is with them. The general promiſe ſecures this, Heb. xiii. 5. "I will never leave thee, nor forſake thee." David was confident of it, Pſal. xxiii. 4. "Yea, though I walk thro' the valley of the ſhadow of death, I will fear no evil; for thou art with me, thy rod and thy ſtaff they comfort me." This was typified by the ark's going before the people into Jordan, and ſtaying there till they were

were all got ſafe over. At the birth of the gracious ſoul into the other world, the Lord Jeſus himſelf is the party that receives it, Acts vii. 59.

(2.) That good angels are with them for their convoy. They attend them in their life, doing them many good offices unperceived, having a charge over them, Pſal. xci. 11. "He ſhall give his angels charge over thee, to keep thee in all thy ways." And can one imagine that they will be wanting to them on ſuch a non-ſuch occaſion? If they are to keep them in all their ways, ſurely they will not leave them alone in that way betwixt the two worlds. They are miniſtering ſpirits to the apparent heirs of ſalvation, Heb. i. ult. Surely theſe heirs will not want their miniſtration, when they are to enter to their inheritance.

They will carry them to heaven, Luke xvi. 22. And this may ſerve to account for the quickneſs of their paſſage, being carried by angels, who for their ſpeedy motion are ſaid to fly, Iſa. vi. 2, 6. Dan. ix. 21. Compare Pſal. civ. 4. Ezek. i. 14.

2*dly*, As to the ſouls of the wicked paſſing into hell, that matter is not ſo very clear. The ſcripture ſpeaks not of the rich glutton's attendants into his place in the other world, Luke xvi. 22, 23. plainly intimating, that no comfortable or honourable attendance is for them. But yet it gives hints of their attendance by ill angels or devils, Job xxxiii. 22. and is poſitive that they are driven away, Prov. xiv. 32. And how can it be imagined, but the roaring lion, who is ſtill going about ſeeking whom he may devour, will be ready to receive the prey when it is coming to his mouth?

3. It will be a ſtrange and ſurpriſing paſſage. How ſtrange will it be to the ſoul to find itſelf in a moment unbodied, that its body lies dropt in ſuch a place, and it has no more communication with it! There will be ſurpriſes of wonder, at the ſudden change in itſelf, and at the objects about it which it never ſaw before. The godly ſoul will be ſurpriſed with

joy, in the happy change, the bleſſed attendants; and the wicked with horror at the unhappy change and the frightful ſociety it nows enter. into.

Laſtly, A paſſage where there is no repaſſing. It is without coming back till the great day. The godly would not, and the wicked ſhall not be able to return. It is a paſſage we have no acceſs to make trial of, but once entering upon it, go forward for good and all, Heb. ix. 27.

Now when the ſoul is paſſed and gone into the other world, the body ſtill remains in this, being laid up in the grave until the laſt day. But there it lies dead and moveleſs, having no more portion in what is done under the ſun. But the body alſo muſt paſs into the other world, and all mankind ſhall be inhabitants of that world at length in their bodies, as well as their ſouls. Of this we may note theſe few things.

1. The time appointed for it is the laſt day. Then, and not till then ſhall the bodies of men be tranſported thither, Matth. xxv. ult. They muſt ſleep in the duſt, till the end of this world, Job xiv. 12. and then be removed into the other world, for eternal inhabitants, not to remove any more.

2. Then ſhall they be raiſed up out of their graves for that paſſage, their ſouls being reunited to their bodies; ſo ſhall they awake out of their long ſleep, Dan. xii. 2. Chriſt ſhall come again to judgment, and the trumpet ſhall ſound, at which all the dead ſhall ariſe, their ſouls being by his mighty power returned into and united again to their bodies, John v. 28, 29. Then they riſe to take their laſt farewell of this preſent world.

3. They ſhall be gathered together by the miniſtry of angels into two companies, the one to paſs into the upper part, the other into the lower part of the other world, Mark xiii. 27. Mat. xiii. 40, 41. Thus every grave ſhall be emptied then, no place in the earth or ſea ſhall hold back any of its dead, Rev. xx. 13. and being brought forth, none of them ſhall be

loſt

loſt by the way unto the place where the judgment will be, all ſhall be brought thither, Rom. xiv. 10. good and bad, from all corners of the earth and ſea.

4. The fair company of Chriſt's ſheep ſhall be caught up from this curſed earth never to ſet a foot on it more, into the clouds, and there in the air be ſet on Chriſt's right hand, 1 Theſ. iv. 17. Thus they are ſo far in their way to the other world. And the reprobate goats ſhall be left ſtanding on their own earth, upon Chriſt's left hand, Matth. xxiv. 40. the nearer perhaps to their part of the other world. And this will be the laſt ſtation that ever they will have upon it.

5. Chriſt will, by a ſentence from the throne, adjudge the righteous unto the upper part of the other world, after due cogniſance taken of their caſe, Mat. xxv. 34. "Then ſhall the King ſay unto them on his right hand, Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world." And by a ſentence from the ſame he will adjudge the wicked into the lower part of it, ver. 41. "Then ſhall he ſay alſo to them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels." So there is no more uſe for this world, but ſaints and ſinners muſt leave it now, having got their route for the other world.

Laſtly, Immediately the wicked paſs away into hell in one company together, there to receive eternal puniſhment; and then the godly having ſeen them turn their backs and go away, do go off into heaven with Chriſt. And then comes the general conflagration, ſucceeded with the creation of the new heavens and earth.

Inf. 1. Death is a matter of the higheſt importance to all, as being the paſſage into the other world. As none of us can miſs to die, ſo none of us can miſs to paſs out of this world into the other. Ah! why then are we ſo unmindful of it? Why do we not ſet ourſelves more to prepare for it? Why are we ſo much concerned for this world that we muſt leave, and ſo little for that world we muſt depart to? Paſs we muſt,

but

but cannot return: what is but once to be done, had need to be well done.

2. Tho' dying is in itſelf an awful thing, yet to the godly it is moſt ſafe and comfortable. They have a happy lodging on the other ſide, and they will get a joyful convoy thither. To look into the waters is frightful; but they have a firm ground to the believers, and they are not ſo deep as they look to be. It is an awful thought, to think of that moment wherein the ſoul drops the body, and paſſes into the other world; but Chriſt is ready to receive the believer's ſoul, and the angels to welcome and attend it into their world of bliſs.

3. Death, however dreadful it is in itſelf, is far more dreadful in its conſequences to the ungodly. Were there no more for them but to die, and ſo to be done, or ceaſe to be, it would be more tolerable. But the horrible place they paſs into in the other world, the frightful ſtate abiding them there, is fearful beyond expreſſion. What moment they are expiring, they are waited for of the deſtroyers, to be driven away in their wickedneſs.

Laſtly, All of us have certainly greater intereſt and concern in the other world than in this. For here we are but paſſengers, there we will be eternal inhabitants. And not only is the greateſt concern for our ſouls there, but even for our bodies too.

IV. *Of the State of Men in the other world.*

I proceed now to the laſt head I propoſed to conſider, namely, The ſtate of men in the other world. And in handling of this weighty ſubject, two things muſt be inquired into.

1. The ſtate of ſeparate ſouls in the other world.
2. The ſtate of ſoul and body reunited.

Of both which in order.

I. *Of the State of ſeparate Souls in the other world.*

THE ſtate of ſeparate ſouls commences at death, whereby the ſeparation is made, and continues until the reſurrection, when the ſoul and body are reunited.

Which

Which ſtate therefore can have no place, where death has not place, as in thoſe whom Chriſt coming again will find alive on the earth. For clearing of this branch, we ſhall,

1. Inquire into the ſtate of ſeparate ſouls in the other world in general.

2. Conſider the different ſtates of ſeparate ſouls in the different parts of that world.

I. We ſhall inquire into the ſtate of ſeparate ſouls in the other world in general. And,

1. They are in a ſtate of activity, and not aſleep, without life, ſenſe, underſtanding, and action, as ſome profane men would have it. That is the ſtate of the body indeed after death, but not of the ſoul, which is of a ſpiritual and active nature. The ſeparate ſouls of the ſaints are not aſleep but with the Lord, 2 Cor. v. 8. Phil. i. 23. whereby the ſcripture expreſſeth a ſtate of happineſs, 1 Theſſ. iv. 17. Neither are the ſeparate ſouls of the ungodly aſleep, as is evident from the caſe of the rich man in hell, Luke xvi. 23,—25.

2. They are totally and finally removed from the buſineſs of this world, Eccl. ix. 6. Whatever their activity be, they act no more in thoſe things that are the affairs of this life. Death puts an end to all that with them, Pſal. cxlvi. 4. and therefore they are ſaid to reſt from their labours, being freed from the buſineſs and troubles of this life. Accordingly, whatever they poſſeſſed while here in life, their intereſt therein is expired, Luke xii. 20. However careful and buſy they have been in theſe, death puts a final ſtop thereto in a moment.

3. Their activity is wholly intellectual and ſpiritual, as that of the angels good or bad, Matth, xxii. 30. They are then diveſted of their bodies, and ſo can uſe them no more than if they had no manner of concern in them. The body furniſhes all men with a buſineſs, what to eat and drink, wherewith to be clothed,

where

where to lodge, how to provide for themſelves and families; and this is the whole buſineſs of many. But in the other world all that is ſcored off. Only the ſpiritual faculties, of underſtanding, conſcience, will, and memory, laſt; and thoſe will afford them employment and continual action, Luke xvi. 25.

4. Their knowledge is exceedingly enlarged, their faculties are cleared beyond what they were in this life, either to their happineſs or miſery. The clay body being fallen down from about the ſoul, it will ſee far more clearly than before. The miſt that aroſe from this vain world unto them, will then be ſcattered. The other world they only heard of before, they will then ſee, and know the truth of what was reported from the word, by their own experience. Whatever be the ignorance prevailing in this world, there is none there but will know at another rate than now, what God, Chriſt, ſin, *&c.* are.

5. They are in a ſocial ſtate, and not ſolitary, they are in company with other ſpirits. The other world is doubtleſs a throng world, thronger than this, whether we view it in the upper or lower part; for there all paſt generations of men are, here is one generation only. The ſaints go into a bleſſed ſociety, Heb. xii. 7. and the wicked have their numerous ſociety in the other world too, Luke xvi. 28

Laſtly, They are in a determinate unalterable ſtate, and can never change ſeats more, Luke xvi. 29. Now we are in a ſtate of trial in this world, but in the other world they are at their journey's end. The trees is fallen, and muſt lie for ever as it has fallen. In heaven there is no need of repentance, and in hell there is no place for it. Death determines our eternal ſtate. If one is well in the other world, he is well for ever; if he is ill there, he is ſo for ever.

II. Let us now conſider the different ſtates of ſeparate ſouls in the different parts of the other world, *viz*, heaven and hell.

FIRST,

FIRST, Of the ſtate of ſeparate ſouls in heaven.

1. They are perfect in holineſs there, Heb. xii. 23. In death dropping their bodies, they drop alſo the body of ſin and death, that they may enter the new Jeruſalem where no unclean thing can enter. Then there is a full application of the blood of Chriſt to them, which in a moment makes them perfectly clean. So there they ſhine in the glory of the perfection of the divine image in them. There is no more darkneſs in their minds, rebellion in their wills, or carnality in their affections. The guilt, power, defilement, and indwelling of ſin, are wholly and for ever removed.

2. They are in a ſtate of reſt there, xiv. 13. Their weariſome toil and labour which they had with the troubles of this world, is at an end, never to return; the weary work they had in fighting againſt ſin their watching, mourning, groaning, *&c.* thereby occaſioned, are all away. They are got through the weary wilderneſs and Jordan, and are now ſeated in Canaan above. The victory is obtained, and the ſword is laid by.

3. They are with the Lord there, 2 Cor. v. 8. They have the glorious preſence of God and Chriſt there. That Jeſus in whom they believed, and whom their ſoul loved while unſeen, they ſee now, for they are with him, Phil. i. 23. That God to whom their ſouls tended in faith and love while here, they are now admitted to ſee his face, which is the privilege of the inhabitants in heaven, Matth. xviii. 10. 1 Cor. xiii. 12. They ſee all of him neceſſary to ſatisfy a ſoul, and they ſee him as their own God, and hence ariſe perfect eaſe, reſt, and ſatisfaction; and they no more miſs the comforts and conveniences of this life than one does a candle when the ſun ſhines in his meridian brightneſs.

4. They are in a family of love there. Heaven is the place of love, and there it will endure for ever, when faith is turned into ſight, and hope to enjoyment, 1 Cor. xiii. 8. No ſociety can be happy without

out a bond of love; and there is ſo little love in this world, that it is a miſerable world; but all flames with love in the other world; God lets out his love to the ſaints there, and they flame in love to him again. They live in love with the angels, and warm is that love which theſe now miniſtering ſpirits bear to the heirs of ſalvation, and which theſe heirs have one to another in that world. Hence is Abraham's boſom. For there holineſs is perfected, and their love both to God and one another.

5. They are in a ſtate of joy, pleaſure, and delight there, Pſal. xvi. ult. Matth. xxv. 21. While we are here, there is a difficulty of joy entering into us, we are ſo beſet with cauſes of ſorrow; but there the ſaints are entered into joy; there is an ocean of joy there, nothing but joy whereſoever they look. They had their weeping time here, now they are comforted; never a ſorrowful thought can take place with them more. The dreggy pleaſures of ſin and ſenſe are not there, but ſpiritual pleaſures are there in fulneſs; and theſe doubtleſs, are the far more exquiſite, as our ſouls are more penetrating than our ſenſes.

6. They are in a ſtate of holy exerciſe there, Rev. iv. 8. Heaven's reſt is not a lazy reſt of idleneſs, but it is a ſabbath's reſt, wherein they are employed in pleaſurable and refreſhful exerciſes; therefore they are ſaid to walk with him in white, to be led to living fountains of waters. Their proper work is praiſe; there they ſing the new ſong, to the glory of God, and their own eternal delight.

7. They know that their happineſs ſhall never be loſt or diminiſhed, however it may be enlarged, Rev. xxi. 5. So they are perfectly ſecure there, as in a ſtate of unalterable felicity. Thus the view of the endleſs ages of eternity muſt give them a new pleaſure and ſatisfaction, upon every reflection thereon: while they know it will ſpin out their happineſs for ever.

8. *Laſtly*, They have the comfortable expectation of the

the additional happineſs waiting them at the laſt day. Now they have the firſt fruits of bliſs, and they ſee the full harveſt is coming, Rev. vi. 11. The ſeparated ſouls of the ſaints are in firm expectation of their reunion with their bodies, and the glorious reſurrection of the body; their meeting the Lord in the air in their bodies, their ſtanding on his right hand, and receiving the final ſentence, "Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world."

SECONDLY, The ſtate of ſeparate ſouls in hell.

1. They are in a ſettled ſtate of ſin there, Prov. xiv. 32. "The wicked is driven away in his wickedneſs." They are in a ſtate of ſin here, it is true; but then it is not ſuch a ſettled ſtate, but they may get out of it. There are offers of Chriſt made to them, whereby their guilt may be removed, *&c.* But then their guilt, defilement, the dominion, and indwelling of ſin, are left on them never to be removed. Then is ſaid concerning them, "He that is unjuſt, let him be unjuſt ſtill; and he which is filthy, let him be filthy ſtill, Rev. xxii. 11. There are no offers of the deſpiſed blood and Spirit of Chriſt there, no voice of a Saviour and ſalvation. The backſliders are there filled with their own ways.

2. They are in priſon there, reſerved to the judgment of the great day, 1 Pet. iii. 19. There was a time wherein they run on in a courſe of crimes againſt God, who ſuffered them, ſome longer, ſome ſhorter, while, but death came and arreſted them, and the ſouls of the criminals were committed to the priſon in hell, out of which there is no eſcape. There they are priſoners in the pit, with the filth of their ſin as their priſon garments on them, never to be changed.

3. They are in a ſtate of torment there, Luke xvi. 23. They took their reſt, while they ſhould have been buſy for ſalvation; and now they have no reſt, Rev.

xiv. 11. They ſlept in ſeed-time, and they are left in a ſtarving condition now. Wrath from the Lord has ſeized them, as his enemies, and is let in in floods into their ſouls. They have a memory, wherewith now they can call to mind what way they paſſed the time of this life; they have a conſcience that is now awake, and is to them a never-dying worm. Nothing now remains with them of their ſins, but what is tormenting; all pleaſurable paſſions are now rooted out of them, and tormenting ones only remain.

4. They are in a ſtate of deſperation there, Matth. xxii. 13. "Bind him hand and foot, and take him away, and caſt him into outer darkneſs: there ſhall be weeping and gnaſhing of teeth." They had ſome hopes while here; though they were but falſe hopes, they made them eaſy. But now all hope is plucked up by the roots with them, and it is not poſſible they can hope any more. And O how cutting muſt the deſpair be in hell, it being abſolute! While men are here, when all hopes of the removal of trouble are cut off, they know that death is coming, and that will end it. But they that are in the other world know that their ſtate is eternal, and deſpair for ever. This cannot fail to heighten their ſin, being no more in circumſtances for counterfeiting love to God, or regard to his commandments.

Laſtly, They have the fearful expectation of the additional miſery waiting them at the laſt day. It ſeems to be pretty plain, that the damned are not quite ſo miſerable now, as they will be after the reſurrection and laſt judgment for ever. For,

1*ſt*, This may be gathered from ſcripture teſtimony. The rich man in the parable, Luke xvi. was afraid of further torments, ver. 28. The devils are caſt down to hell, 2 Pet. ii. 4.; but there they are reſerved unto judgment, as malefactors reſerved in priſon till the day of execution; and they are in expectation of a time of further torment, Matth. viii. 29. and

tremble

tremble in view of it, Jam. ii. 19. And at the laſt day, reprobate men muſt depart with them into the ſame fiery torments, Mat. xxvi. 41. and conſequently into greater than they now have.

2*dly*, It appears from the nature of the thing. For whereas their bodies are now at eaſe in the grave, they alſo muſt then be tormented. So they muſt needs be in fearful expectation of the ſounding of the laſt trumpet, the reſurrection of their bodies, their ſtation at the Judge's right hand, and the dreadful final ſentence, and the execution thereof. So the difference ſeems to be betwixt their preſent and future ſtate, as betwixt malefactors in chains in the dungeon, and their being led forth to execution.

The reaſons hereof are,

(1.) At the end of the world, there is to be a general judgment, wherein they are to receive their final ſentence; and there muſt be ſomething reſerved to be the effect thereof, that was not before. Then wrath comes on to the uttermoſt, as being the time of the laſt pouring out of the indignation, appearing in the general conflagration, and ſweeping away all ſin and effects of ſin from all other quarters, into hell with the damned themſelves, Rev. xx. 14. So that theſe things now ſcattered through the creation, will be gathered together, and lodged in and with them.

(2.) The cup of the ſin of the damned may be yet a filling up, a filling up to the laſt day. I mean not this as their perſonal ſinning in hell, but as to their current guilt in this world, when they are away out of it, for which they muſt then anſwer; for a man's ſin may be living and active, when he is dead and gone; as the obſervation of all ages teſtifies, ſeeing the world much the worſe of ſome that are dead and away out of it. Is not Adam's ſin, which has run more than five thouſand years in the world already, running ſtill and infecting his poſterity, and will to

the world's end! for which he needed a pardon and has no doubt got it.

It is a certain truth, that rational agents are accountable for the native conſequences of their actions, Exod. xxi. 33, 34. And it is as certain, that there may be a train of miſchievous conſequences following men's ſin in the world after they are departed; and can one imagine that wicked men ſhall not be made to anſwer for theſe? Should one lay a train for blowing up a houſe, which yet ſhould not work till he were got many miles off; or one give poiſon to another, which yet ſhould not kill till ſome years after; would not ſuch be held murderers, and puniſhed accordingly? No doubt of it. So is the caſe here.

There are four caſes particularly among others, wherein mens guilt may be increaſed after they are dead, and their accounts enlarged againſt the great day.

[1.] Their being authors of any evil, ſprings of miſchief, as Jeroboam was, 2 Kings xvii. 22, 23. Inventors of evil things are branded with ignominy by the Spirit of God, however they may pride themſelves therein. Such are contrivers and makers of wicked laws, whereby multitudes are driven to ſin; introducers of ill cuſtoms into nations, congregations, or families, whereby a courſe of ſin is ſet a-going, and the older it grows gathers the more ſtrength, and may laſt many generations, perhaps to the end of time. But all the ſin and miſery following on ſuch actions, will be chargeable on the author.

[2.] The caſe of injuſtice, whether by ſtealing, cheating, oppreſſion, or defrauding any manner of way, where reſtitution is not made, eſpecially where men leave ſuch ill-gotten goods to theirs after them. For this is a continued ſtream of injuſtice running from time to time, for right can never riſe from wrong in the ſight of God. And the loſs and miſery thereby coming to the children and friends of the injured from generation to generation, is ſtill chargeable on the

the unjuſt man, till reſtitution is made, Job xx. 9, 10. This may account for apparitions of perſons departed, ordering reſtitution.

[3.] The caſe of companionſhip in ſin, ſuch as is the caſe of drunkards, unclean perſons, and all ſocial ſinners, who ruin others together with themſelves: for at their door the ruin of their companions in ſin muſt lie, if they be ruined. Therefore the rich man in hell wiſhed his five brethren might get repentance, Luke xvi. 27. 28. knowing that while they did not repent, he was chargeable with their ruin; and that would increaſe his torment, if he ſhould have the blood of their ſouls to anſwer for too, at the laſt day, Matth. xiii. 30. for in burning bundles, each ſtick makes the other burn the more keenly.

[4.] *Laſtly*, The caſe of ill example, Matth. xviii. 7. They who in words, actions, or behaviour, ſet an ill copy to others, they will not readily in a ſinful world miſs ſome to write after them, following their criminal example. But the more followers they get, the greater will be their guilt; and the longer they are followed, the longer will their accounts run on, even as long as they are followed, though dead and gone. And it is often ſeen, that the ill example of parents eſpecially runs in a train of ſin from generation to generation.

Thus it is evident, that the cup of the ſin of the damned may be increaſing or filling up after death; and if ſo, their torment will be increaſed accordingly againſt the day of final reckoning. And they may know their ſin to be ſtill going on in the world, while it is not in their power to ſtop its courſe; and therefore they cannot miſs fearful expectations of additional miſery againſt the laſt day.

Thus far of the ſtate of ſeparate ſouls in the other world.

II. *Of the State of Soul and Body reunited, in the other World.*

HAVING ſpoken of the ſtate of ſeparate ſouls in the other world, we come now to inquire into the ſtate of ſoul and body reunited. And for clearing of this alſo, we ſhall,

1. Inquire into the ſtate of reunited ſouls and bodies in general.

2. Conſider the different ſtates of reunited ſouls and bodies, in the other world.

I. WE are to inquire into the ſtate of reunited ſouls and bodies, or whole men, in the other world, in general. This ſtate takes place after the reſurrection, general judgment, conflagration, and departure of the righteous and wicked, each into the reſpective places of their eternal abode in the other world, and continues for ever. And we may view it in the following particulars.

1. They ſhall be in a ſtate of living for ever and ever. As ſeparate ſouls do not ſleep, from death till the reſurrection; ſo the ſoul and body then reunited ſhall never be diſſolved again; ſo the whole man ſhall be in life for ever from the moment of the reſurrection; there will be no graves in the other world, but the great one, hell, where all the wicked will be together buried alive. That the ſaints in heaven will ever live, is evident. That the damned in hell will be eternally alive too, appears from that their puniſhment of ſenſe there will be without end, Matth. xxv. ult. with ver. 41. Rev. xx. 10. It is true, the ſtate of the damned is called a ſtate of death, and eternal deſtruction; but it is ſo called only in oppoſition to a happy life and ſtate of ſalvation. Their life will be a death; they will be ever dying, but never die out; otherwiſe their pain of ſenſe could not be eternal. So it is in the other world, where we are to live indeed, to live without dying.

2. We

2. We will live there in the ſame bodies we live in here. The very term reſurrection implies this. If there were other bodies that were to be made for us, that would be a creation, but not a reſurrection of the body. It is this mortal, this vile body, that will be raiſed for us to live in there, 1 Cor. xv. 53. Phil. iii. 21. Beſides, it is inconſiſtent with the divine equity, that the bodies of the ſaints, the temples of his Spirit, that were employed in his ſervice, ſhould be left in the duſt, and other bodies glorified; and that the bodies that ſinned ſhould lie at eaſe, and other bodies ſuffer in hell. And ſurely it is as eaſy for Omnipotence to raiſe the old body, as create a new one.

3. But we will live there without the means of life, now in uſe with us. Now the body that is to die muſt be daily held up by the appointed means of life; the clay tabernacle needs more mud and earth to patch it up with every now and then. But in the other world our bodies will be ſupported without them. There will be no uſe of meat and drink there, 1 Cor. vi. 13. The ſaints in glory ſhall be ſatisfied without them, Rev. vii. 16. "They ſhall hunger no more, neither thirſt any more;" and the damned, even thoſe that had their full tables and fine liquors, whatever need they may have of them, ſhall not for ever have the favour of a drop of water, Luke xvi. Now much time is ſpent by ſaints and ſinners in ſleep; but there will be no ſleeping there, Rev. iv. 8. and xiv. 11. They are miſerable men who know no other, or better comforts than theſe.

4. The buſineſs and affairs of this life have no place there. Solomon obſerves, that all the labour of man is for his mouth, Eccl. vi. 7. But though we will have our bodies there, there will be no eating and drinking there; and that will cut off that labour there; there will be no ploughing, ſowing, and reaping, and other buſineſs depending thereon. There will

will be no buſineſs there for clothing, and houſing. There is a quite new ſtate of matters there, Rev. xxi. 5. The affairs of this life are for our trial in the way; but then we will be come to our journey's end; and our entertainment there will be a reward according to our works done here.

5. Earthly relations will be diſſolved there, death puts an end to them, Job iii. 18, 19. and they will not be made up again at the reſurrection, Mat. xxii. 30. There will be a general levelling in the other world; no difference left among men, but what piety or wickedneſs has made. There the ſervant and the maſter will be alike in other reſpects, and every burdened one will bear his own burden alone. There will be no more huſband and wife there; for then the myſtery of God is finiſhed, and the number is made up to receive no further addition.

6. We will be ſeparated and ſorted there into two very different ſocieties, places, and ſtates, Matth. xxv. ult. Now perſons and things in this world, good and bad, are mixed, as in a corn-field where grow wheat and tares together; but in the other world there will be no ſuch mixture; every one will be diſpoſed of there in the due order, to be with Chriſt or with the devil, in heaven or hell, perfectly happy or completely miſerable. And each part of that world will be ſtocked with inhabitants vaſtly more numerous than ever this world was; ſince all generations of the righteous will be in heaven, and all generations of the wicked will be in hell.

7. There will be no communication or intercourſe betwixt the two ſocieties, Luke xvi. 19. The ſaints in heaven will know the miſery of the damned, and the damned will know the happineſs of the ſaints, as appears from that parable; but there will be no paſſage from the one place to the other. The impaſſable gulf between them will bar all communication. The ſaints will not deſire to go into the place and compa-

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ny of the damned: and the pit with her bars will be about the damned for ever, that they cannot get out into the place and ſociety of the ſaints.

Laſtly, Our ſtate there will be eternal, Matt. xxv. ult. There will be no end of the happineſs of the ſaints, and no end of the miſery of the damned. The world to come will ever be ſo; when millions of ages are paſt, it will be as far from an end as at its beginning, for it will have no end.

Inf. Let us look forward unto the life we are to have in the other world after the reſurrection, and conſider that the manner of life we have here is paſſing, Let them no more be our main queſtions, What ſhall we eat? What ſhall we drink? and, Wherewithal ſhall we be clothed? for the time will come when theſe things ſhall be in eternal diſuſe. Let us not ſink our minds into the affairs of this life; for a little time will put an end to them. Let us improve the relations we ſtand in for our perſonal well-being in another world, and beware they be not ruining ſnares to us. Let us now ſeparate ourſelves from this world lying in wickedneſs, as we would not be eternally ſeparated with them from the ſociety of the ſaints.

II. We ſhall now conſider the different ſtates of reunited ſouls and bodies in the other world; namely, in heaven and hell. And,

FIRST, Of the ſtate of men, ſoul and body, in heaven. In the general, they will be in a ſtate of complete happineſs of the whole man there. Betwixt death and the reſurrection, they are happy, but incompletely; the one half of the man, the ſoul, is happy; but the other half of the man, the body lies, in the duſt. But the bodies of the ſaints being raiſed at the laſt day, they will be completely happy in the whole man.

1. They will be in an inconceivably-happy place there, Rev. xxi. 10, 11. We ſpoke ſomething of the place

place already; but certainly it is a place happy beyond what we can conceive while here. It is a paradiſe for pleaſure, a kingdom for ſpaciouſneſs, a palace for ſplendor and glory, and a Father's houſe for kindneſs. The moſt pleaſant places of this world are but a wilderneſs in compariſon with it, a ſtrange country to the ſaints.

2. They will be in eternal uninterrupted light there. Truly light is ſweet, and a pleaſant thing it is for the eyes to behold the ſun; but how much more ſweet muſt the light of heaven be, that ſo far outdoes the light of our ſun, that our mortal bodies which bear the one, are not able for the other? 1 Tim. vi. 16. And no wonder, for it is not the ſun, but the Lamb, not the rays of light from the ſun or moon, but the glory of God himſelf, that lightens heaven, Rev. xxi. 23. Hence there is no night there, no darkneſs for ever, but an eternal day. Our ſun cannot enlighten our whole glob at once, but when it is day in one hemiſphere, it is night in the other. But what can ſet bounds to the glory of an infinite God, that lightens it?

3. They will be free from, and beyond the reach of all evil there. There will be no hazard from within, and none from without, Rev. xxi. 25. They will be free of ſin there; there will be no body of death to moleſt them in that place; they will have no inclination to ſin more; no temptation can reach them there; nay there is no poſſibility of their ſinning there being confirmed in a ſtate of perfection, through the merit of Chriſt. They will be freed from all their troubles and ſufferings there; they are beyond the reach of devils and wicked men, and the time of the Lord's trying them is over and ended.

4. There are no wants to them there, Rev. vii. 16. They have a needy life of it here, but there all their wants will be made up. Their long complaints will then be eternally ſilenced. There will be no wants

of the things of this life, more than of a candle in the brighteſt ſunſhine; there will be no wants of ſpiritual enjoyments, no deſertions, or hiding of God's face there. There are many things in this world that that will not be in heaven; but all that they will or can deſire, will be there for them, and therefore they can be in no want there. There would be wants in heaven to the wicked, whoſe deſires are not regulated; ſo that they could not be happy there. But there will be none to the ſaints.

5. All imperfections and badges of imperfection ſhall be done away there. Whatever denotes the imperfection of our ſtate here, ſhall be removed there; inſomuch that the ordinances of preaching the word, the ſacraments, *&c.* ſhall be honourably laid aſide, even as the ſcaffolding is taken down when the houſe is built; the occaſional graces of the Spirit, ſuch as patience, *&c.* duties, ſuch as watching, mourning, for ſin, *&c.* are laid aſide, as the ſword when the war is over. Faith is turned into ſight, and hope into enjoyment.

6. There will be a confluence of all good in their ſtate there, neceſſary to make them completely happy.

1*ſt*, The conſtitution of their bodies will be heavenly, 1 Cor. xv. 48. So that the caſe of the ſaints bodies will in that world be as far preferable to their caſe now, as heaven is to earth. Their bodies now are a ſpring of much ſin, ſorrow, and trouble to them; but then will their bodies be advanced into a ſtate of perfect happineſs, as well as their ſouls.

This will come to paſs, through the reforming of their bodies in the likeneſs of Chriſt's glorious body, at the reſurrection, Phil. iii. 21. The bodies of all are now faſhioned in the likeneſs of the firſt Adam, and of him fallen, 1 Cor. xv. 47. 48. for he is the father of us all, the father of our fleſh, Acts xvii. 26. And ſo our bodies are mortal, inglorious, weak, and earthly, like his. But the bodies of believers are melted

ed down in a grave, till they are reduced to duſt again, and every the leaſt lineament of Adam's image is gone; then at the reſurrection Chriſt takes their duſt, and forms it into a body like unto his own, the body of the ſecond Adam; and in this new faſhion and frame it continues for ever after in the other world. So the bodies of the ſaints will be,

(1.) Incorruptible there, 1 Cor. xv. 42. as the body of Chriſt is. They will be no more liable to death nor diſeaſes. No pains, nor uneaſineſs can affect them any more; nothing will be about them for ever that may create loathing to themſelves or others; neither will they be liable to be worn with age; but they will be in perfect ſoundneſs for ever.

(2.) They will be glorious bodies there, 1 Cor. xv. 43. The inhabitants of heaven will all of them be beauties, perfect beauties, without a metaphor. They are now all glorious within, though ſome of them be hard favoured, and others of them deformed, naturally or accidentally; then they will be all glorious without too; not only beautiful in their faces, but the whole body over, Matth. xiii. 43. "Then ſhall the righteous ſhine forth as the ſun, in the kingdom of their Father." There will be a heavenly glory on their whole bodies, making them amiable and lovely, ſurpaſſing the moſt framed beauties now, as the light of the ſun doth the ſhining of a candle. This will be their cloathing, and other cloathing they will need none, 2 Cor. v. 2.

(3.) They will be powerful and ſtrong bodies, 1 Cor. xv. 43. All fleſh now is graſs, weak and withering; but there will be no weakneſs nor wearineſs there; nay, the now weak and feeble ſaint ſhall be as David, and David as the angel of God. How elſe would they be fit for the eternal weight of glory, for continual uninterrupted exerciſe? 1 Cor. xv. 50. The ſtrongeſt man would be unable to bear the heavenly glory; the clay

clay tabernacle in its preſent ſtate would fly all in pieces there; but they will be able to bear it.

(4.) They will be ſpiritual bodies, 1 Cor. xv. 44. They will be true bodies ſtill, but endowed with ſpirit like qualities. They will be no more clogs to the ſoul, but as ready and fit for the exerciſe of heaven, as if they were ſpirits. Naturaliſts obſerve, that bodies the more they are raiſed from the earth towards heaven the lighter they become: ſurely then when they are in the higheſt heaven, their weight and ponderouſneſs muſt be gone. They are ſpiritual bodies.

2*dly*, Their ſouls in their bodies will ſhine in the purity and perfection of the divine image, 1 John iii. 2. "When he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is." At death the ſouls of the ſaints are ſo glorified, however inglorious they were while in the body. But being houſed again in their glorified bodies, they will retain their heavenly luſtre for ever, ſhining there as the candle through the lantern. And here,

(1.) Their underſtanding will be perfect for ever, 1 Cor. xiii. 12. "Now we ſee through a glaſs, darkly; but then face to face; now I know in part; but then ſhall I know even as alſo I am know." No more ſcales of ingnorance will then be on the eyes of their underſtanding. Their capacity will be enlarged, to know God and his works.

(2.) Their will, will be perfectly conformed to the will of God, and completely ſatisfied, having all that they would have, and as they would have it. Then will be ſaid to every ſaint, without limitation, "Be it unto thee even as thou wilt." They ſhall never know more what it is to be balked of their will for ever. Pſal. xvii. ult. "As for me I will behold thy face in righteouſneſs; I ſhall be ſatisfied, when I awake, with thy likeneſs."

(3.) Their affections ſhall all be perfectly heavenly. All uneaſy and unpleaſant affections will be diſcard-

ed there; no ſorrow ſhall ever ſpring up in them more, Rev. xxi 4. "God ſhall wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain." All earthly affections ſhall be for ever laid aſide; the dregginess of them makes them unmeet for the heavenly ſtate; and they ſhall no more be able to pick on them, than our dunghills can on the ſun, Matth. xxii. 30. "For in the reſurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven." They will be all love, loving God in perfection, and all perſons and things elſe in him only.

(4.) Their memory of things paſt will be freſh. It will be ſo with the damned in hell, Luke xvi. 25. 28. And how can it be doubted as to the ſaints in heaven, in a ſtate of perfection? No ſorrowful reflection indeed can have place in their ſtate, but things ſometimes ſorrowful will be remembered with joy in the deliverance therefrom. And the looking back into their wilderneſs-ſtate, their ſtormy voyage through the ſea of this world, will fill them with wonder and praiſe. They will remember the times, places, means, and inſtruments of their acquaintance with Chriſt, and communion with God in the world, by which they have been brought to all that happineſs, Luke xvi. 9. 1 Theſſ. ii. 19.

(5.) *Laſtly*, They will have an executive faculty anſwering to their will. Now the Spirit may be willing, but the fleſh is weak; ſo that they cannot do what they fain would; but find themſelves like a bird with a ſtone tied to its foot, that aims to fly, but cannot. But there they ſhall be able to put in execution whatever they will do or deſire to do.

3*dly*, They will be happy in the glorious ſociety of heaven, being joint inhabitants with them there.

(1.) They will have the ſociety of one another there, being all gathered together into one lovely company

company, the general aſſembly of the firſt born, Heb. xii. 21. All the ſaints that from the beginning to the end of the world ſhall have lived in any part of the earth, will be altogether there, an innumerable multitude of the redeemed, all ſhining ones. And ſince they are in a ſtate of perfection, I wonder how it can be queſtioned, but they will know one another, their friends and aquaintance on earth, and get new aequaintance and knowledge of thoſe at leaſt that have been moſt eminent in the church on earth; or how the uſe of ſpeech and converſation among them can be doubted.

(2.) They will have the ſociety of the holy angels there, Heb. xii. 22. They will be no more afraid of angels, when they themſelves are become their equals, Luke xx. 36. But they will join them in the heavenly choir, ſinging their Hallelujahs. And whether angels ſhall aſſume airy bodies for converſing with the ſaints or not, there is no reaſon to think that they will be in a place with the angels, and yet incapable of converſing with them.

(3.) They will have the ſociety of the man Chriſt there, 1 Theſſ. iv. 17. "So ſhall we ever be with the Lord." They will ſee him with their bodily eyes, who loved them, and gave himſelf for them: they will ſee that very body that was for them crucified without the gates of Jeruſalem. They will ſee him there ſhining in inconceivable glory, as their Lord, Saviour, and Redeemer; and compaſs his throne for ever with ſongs of ſalvation.

Laſtly, They will have the preſence and full enjoyment of God in Chriſt there, Rev. xxi. 7. "He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my ſon." Here is the higheſt pinnacle of the ſaints happineſs in heaven; without this they cannot be happy completely, no not in heaven; and in the full enjoyment of him, they will be ſo happy, that it is impoſſible they can deſire more for

the ſatisfying of them. For he is an ocean of unbounded perfection. It lies in two things.

[1.] They will enjoy God in Chriſt, by ſight of the divine glory, to the complete ſatisfying of their underſtanding, Matth. v. 8. "Bleſſed are the pure in heart: for they ſhall ſee God." The ſight they will have of the divine glory is a full and clear knowledge of God, to the utmoſt of their enlarged capacities, as by ſeeing face to face, Rev. xxii. 4. 1 Cor. xiii. 12. What heart can conceive the happineſs of being freely let into the view of the infinite divine perfections! Men have a mighty ſatisfaction in the ſight of taking objects, as a curious garden, a ſplendid palace; but we are ſwallowed up when we think of being let into the view of the infinite divine perfections, where there muſt be ſomething always new.

[2.] They will enjoy God in Chriſt, by experience of the divine goodneſs, to the complete ſatisfying of their will, Rev. vii. 16, 17. "They ſhall hunger no more, neither thirſt any more;—for the Lamb which is in the midſt of the throne, ſhall feed them, and ſhall lead them unto living fountains of waters." There is an all-fulneſs of goodneſs in God, an inexhauſtible fountain of it, and they ſhall have an unreſtrained participation of it, Pſal. xxxvi. 8, 9. "They ſhall be abundantly ſatisfied with the fatneſs of thy houſe; and thou ſhalt make them drink of the river of thy pleaſures. For with thee is the fountain of life; in thy light ſhall we ſee light." Rev. xxi. 3. "Behold the tabernacle of God is with men, and he will dwell with them, and they will be his people, and God himſelf ſhall be with them, and be their God." He will make of his goodneſs to flow into them for ever, and there ſhall be nothing to hinder them from all of it they can deſire. And it is impoſſible they can deſire any thing beyond it.

4*thly*, They will have a fulneſs of joy there, Pſal. xvi. 11. Rivers of pleaſures run in Immanuel's land.

Joy

Joy unſpeakable ſhall fill their hearts for ever, and appear in the countenances, where never again ſhall the leaſt cloud of ſorrows ſit down. Now is the ſowing time of tears, but then is the reaping time of joy; and that harveſt wherein they bring back their ſheaves rejoicing, will never be over.

5thly, All their happineſs, joy, and glory, they will have eternally through Chriſt, as the great mean of communication betwixt God and them, Rev. xxi. 23. "And the city had no need of the ſun, neither of the moon to ſhine in it; for the glory of God did lighten it, and the Lamb is the light thereof." They will continue for ever members of Chriſt, and members as members muſt needs live by communication with the head. So that the immediate enjoyment of God in heaven, is to be underſtood only in oppoſition to the intervening of outward means.

6thly, There will be degrees of glory among them, 1 Cor. xv. 41, 42. "There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars: for one ſtar differeth from another ſtar in glory. So alſo is the reſurrection of the dead." The reward will be according to, though not for their works; and they who have glorified God moſt by ſuffering or acting for him, will be the more highly advanced in glory by him, Luke xix. 17. 19. Howbeit all of them will have what they can hold, the leaſt as well as the greateſt, as when bottles of different ſizes are filled.

7thly, They ſhall be perfectly ſure, that this their happy ſtate ſhall laſt for ever. They know it now by faith in the word, how can they doubt of it then in a ſtate of perfection? Their having any doubt of it could not but breed ſome anxiety, inconſiſtent with perfect happineſs.

Laſtly, Then ſhall the chief, laſt, or fartheſt end of man, be reached. And that is the glory of God, for

which end they are made completely happy, in the full enjoyment of God, Prov. xvi. 4. Rom. xi. ult. So being made perfectly happy, they will anſwer that end in glorifying God, by loving, praiſing, and ſerving him perfectly, to all eternity, Pſal. lxxxvi. 12, 13. 'I will praiſe thee, O Lord my God, with all my heart: and I will glorify thy name for evermore. For great is thy mercy toward me: and thou haſt delivered my ſoul from the loweſt hell." Rev. vii. 9, 10. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, ſaying, Salvation to our God which ſitteth upon the throne, and unto the Lamb." Ver. 15. "Therefore are they before the throne of God, and ſerve him day and night in his temple; and he that ſitteth on the throne ſhall dwell among them." Chap. xxii. 3. "And there ſhall be no more curſe: but the throne of God and of the Lamb ſhall be in it; and his ſervants ſhall ſerve him.

Inf. 1. Eye has not ſeen, ear has not heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. He is the beſt of maſters, whatever hardſhips his ſervants be put to here. Heaven will make amends for all.

2. They who are truly godly do beſt conſult not only the welfare of their ſouls, but of their bodies too. The way of faith and holineſs is the way to reach the cure of all maladies at length; it is the way to get a ſound body, with all the advantages of ſtrength, comelineſs, livelineſs, *&c.*

Laſtly, The faith of this ſhould arm believers againſt the terror of death and the grave. Why not melt down the old crazy veſſel, to be new ſhaped?

SECONDLY, Let us next view the ſtate of men, ſoul and body, in hell. Having viewed the ſtate of men

men after the reſurrection in the happy part of the other world, we muſt now conſider the ſtate of men after the reſurrection in the regions of horror in the other world. An awful ſubject! but neceſſary. That part of mankind that ſhall juſtly be doomed to that part of the other world, will be abſolutely miſerable there. Concerning which theſe following things may be conſidered.

1. They will be totally and finally ſeparated from God there, excommunicated from his preſence, Mat. xxv. 41. Now they ſay to God, "Depart from us," while he is following them with mercy and offers of peace; then they will be wholly and for ever put away. And this is the puniſhment of loſs. There are theſe ſix things in it.

(1.) They will have no part in the habitation of the juſt, Matth. viii. 11. 12. They will have no footing in the better country, no ſeat in the manſions of glory. They will loſe heaven, the ſeat of the bleſſed; and while the godly are taken within the city, they cannot enter the gates, but muſt lodge without for ever, Rev. xxii. 15.

(2.) They will be excommunicated from the preſence of the ſaints, and have no ſhare in the happy ſociety. They cared not for their company here, if it was not to ſerve a turn; and there they ſhall be freely parted for ever. The company of the righteous being gone into the marriage, the door is bolted againſt them, that they cannot get in, no not if it were to lie among their feet, Mat. xxv. 10.

(3.) They will be excluded from the preſence of the holy angels. They will have at the reſurrection a terrible meeting with them, Matt. xiii. 49. and a more dreadful parting with them, ver. 50. never to meet again. It is another kind of angels with whom they muſt eternally lodge.

(4.) They will be locally ſeparated from the man Chriſt. They ſhall never come into the place where he

he ſhines in his glory. He will effectually order their getting away out of his preſence, by a terrible voice from his throne, Matth. xxv. 41. "Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels." And they ſhall go away one way, and he another with his ſaints; and they ſhall never meet again. However he courted them in this world, and they ſtill fled from him, and would have none of him, they will never have a good word for them or to them, from him any more.

(5.) They will be relatively ſeparated from God the Father, Son, and Holy Ghoſt. They cannot be locally ſeparated from him, who is every where preſent, in hell as well as in heaven, Pſal. cxxxix. 8. But there will be a relative ſeparation, in an eternal blocking up of all comfortable communication between God and them; as when two parties break up a treaty of peace, and part with hoſtile mind, proclaiming war againſt one another. Now though God is not their God by covenant, yet he is their Benefactor, and they get much benefit by that relation, Luke vi. 35. But then it is broke off for ever.

Laſtly, They will be for ever under a total eclipſe of all light of comfort and eaſe ſpiritual and bodily, Mat. xxii. 13. "Bind him hand and foot, and take him away, and caſt him away into outer darkneſs; there ſhall be weeping and gnaſhing of teeth." Hoſ. ix. 12. "Wo alſo to them when I depart from them." Whatever good thing in body or mind they now enjoy is from God, as the light is from the ſun; and therefore God totally withdrawing from, it is impoſſible that any thing good or comfortable can remain with them; but even as when there is but one chink in a houſe to let in the light, and that is ſtopt, there muſt needs be a total darkneſs.

2. They will be miſerable both in body and ſoul there; for they muſt depart into everlaſting fire, Mat. xxv.

Mat. xxv. 41. How can it be otherwiſe in the lake of fire and brimſtone, as it is called? Rev. xx. 10.

As to the ſtate of their bodies there, though they be new-framed of their duſt, yet it will be to no advantage, but to fit them for a ſtate of eternal miſery. And we may take a view of it in theſe three things.

(1.) Their bodies will be baſe, inglorious, and loathſome, Dan. xii. 2. "And many of them that ſleep in the duſt of the earth ſhall awake—ſome to ſhame and everlaſting contempt." Iſa. lxvi. 24. "And they ſhall go forth, and look upon the carcaſes of the men that have tranſgreſſed againſt me; for their worm ſhall not die, neither ſhall their fire be quenched, and they ſhall be an abhorring unto all fleſh." No beauty can poſſibly be found in them there, but their countenance will be for ever ghaſtly and frightful, as in the pangs of the ſecond death. They will be like ſo many dead carcaſes there for unſightlineſs, while death preys on them there buried out of the ſight of all, in the pit of deſtruction.

(2.) There will be no health nor ſoundneſs in them there. How can there be in bodies ſuffering the vengeance of eternal fire? What hale ſide can one have to turn him to, ſwimming in a lake of fire? They will be in torments, Luke xvi. 23.

(3.) Yet will they be of ſuch a conſtitution as to bear up, and not faint away under their torments there, Mat. xxv. ult. They will ever be in the pangs of death, but never die out. The power of God will keep them up in that caſe, that they ſhall not have the favour of fainting nor dying out.

As to the ſtate of their ſouls in their bodies there.

(1.) Their minds or underſtandings will be fitted to carry on their miſery there. They will be impreſſed there with clear notions of things, that here they either know not, or would not know; but then they will only be ſo known as to aggravate their miſery, Luke xvi. 23. "And in hell he lift up his eyes—

and

and ſeeth Abraham afar off, and Lazarus in his boſom." They will know then what God is, Chriſt, ſin, heaven, hell, and this world then paſt. Their minds will then be fixed and active; fixed on their miſery, and active in turning it about in all its ſhapes, without poſſibility of diverſion from the thoughts of it. The impreſſions of wrath will be deep there.

(2.) There will, as it will for ever continue enmity againſt God, ſo it will be croſſed for ever by him. What they would, they ſhall never obtain; and what they would not, ſhall be eternally bound on them. In the ſtate of trial they would needs have their will, and many times they got it; but they will get it no more, when once there; the will of God will reſiſt it for ever. Hence there is no reſt for them, Rev. xiv. 11.

(3.) Their affections will all be tormenting, Mat. xxii. 13. "There ſhall be weeping and gnaſhing of teeth." All pleaſant paſſions, whether of one kind or another, will then be rooted out: no joy nor delight in any object whatſoever will ſpring up with them any more. But they will be brim-full of ſorrow, racked with anxiety, filled with horror, galled with fretfulneſs, and darted through with deſpair, Rev. xvi. 21. Their ſouls ſtocked with ſtrong luſts, and ſinful habits contracted in their life, will be left to pine on in them for ever; eagerly deſiring to have them gratified, but no gratification of them poſſible. So they will be under an eternal gnawing hunger after ſomething to ſatisfy the large cravings of their ſinful wretched ſouls; but there will be nothing to be had for ever for that end, Luke xvi. 25.

(4.) Their conſciences will ever be awake there, and witneſs to their face that they are juſtly ruined, and have ruined themſelves, Mat. xxii. 12. It will preſent to them their ſins thro' the whole courſe of their life, and cut them with remorſe for them. It will upbraid them with their unbelief, witneſs againſt them that

that they were warned, but would not hearken. And ſo it will be in them a gnawing worm that dieth not.

(5.) Their memories will be freſh there, Luke xvi. 25. Sins ſometimes buried and out of mind with them, will be called to mind with all their aggravating circumſtances. They will have a galling and cutting remembrance of the pleaſures of ſin, which they ſometime thought themſelves happy in; of the profits of ſin, that they ſometimes hugged themſelves in. Times, places, means, inſtruments, when, where, and by which they were ruined, or might have been brought into a ſtate of ſalvation, will all be remembered there.

Laſtly, The wrath of God will ſink into their ſouls there, Pſal. cix. 18. Vindictive juſtice will make inconceivable impreſſions on them, that will melt their ſouls like wax in the midſt of their bowels. Some of God's own people have felt ſome drops of wrath here, that if they had continued but a little longer, they would have fainted away under them. What will the full ſhower of it be in hell, where every ſtone of that hail is the weight of a talent? Rev. xvi. 21.

3. They will be ſhut up in outer darkneſs there, Mat. xxii. 13. Hell is the place of outer darkneſs. It is ſo called in oppoſition to the glorious light that the ſaints within heaven do enjoy. The Jews had their marriage-ſuppers by night, and ſo while the gueſt-chamber was filled with lights, there was nothing but darkneſs without. So while the ſaints are in heaven, in eternal light at the marriage ſupper of the Lamb, the damned are without in darkneſs. It muſt be ſo; for light is ſweet to the eyes, and nothing ſweet can be there. When Chriſt ſuffered on the croſs, there was an eclipſe for the ſame reaſon. But it went off, for Chriſt overcame death; but the eclipſe in hell can never go off. And the darkneſs there is a deep darkneſs, it is the miſt of darkneſs that never clears, 2 Pet. ii. 17. the blackneſs of darkneſs, Jude 13. Hence,

(1.) Diſmal and melancholy muſt the ſtate of the damned

damned be, in that region of horror, where is not the leaſt comfortable gleam of light to their eyes. As there is no night in heaven, but eternal day, ſo there is no day in hell, but an eternal night, an everlaſting gloom. If there were no more in it, it would be terrible never to ſee the light.

(2.) They will not range up and down as vain men now do in the world, diverting themſelves with this and the other object. There is nothing to be ſeen there to pleaſe the eye. The Egyptian darkneſs was an emblem of it, which gives the reaſon of the phraſe, chains of darkneſs, as was before obſerved. And accordingly the damned are ſaid to be bound hand and foot, Matth. xxii. 13. in which poſture one cannot range from place to place, but at moſt toſs and roll himſelf like a ſick man on his bed.

4. They will have the ſociety of devils there, being ſhut up with them in the ſame pit of deſtruction, Mat. xxv. 41. Rev. xx. 10. As the ſaints in heaven ſhall be happy in the ſociety of God himſelf, Chriſt, and his holy angels; ſo will the damned be miſerable in the ſociety of the devil and his angels. How dreadful would it be to dwell in the pleaſanteſt ſpot of the earth haunted by the apparitions of devils? how much more than all that to be ſhut up in the pit of hell, in the Lake of fire with them, when they ſhall be filled with wrath to the brim!

5. There will be degrees of torment and miſery in hell, the torments of ſome more grievous than others. All there will be unſpeakably miſerable, and unpitied in their miſery; but the miſery of ſome will be ſcrewed to a greater height than that of others. As ſinners claſſed themſelves on earth, in higher or lower forms, in diſhonouring of God; ſo will they be claſſed in their puniſhment, Matth. xiii. 30. "Gather ye together firſt the tares, and bind them in bundles to burn them." As there are many manſions in heaven, ſo will there be many bundles in hell; bundles of ignorants, worldlings,

worldlings, ſwearers, unclean, perſecutors, mockers, hypocrites, *&c.* And the more means of reformation any had, and the greater height of impiety they went to under theſe means, the more miſerable will their caſe be there, Luke xii. 47, 48. Matth. xxiv. ult.

6. Their miſery will be eternal there, and they will know that it will be ſo, Matth. xxv. 41. "Depart from me, ye curſed, into everlaſting fire." Prov. xiv. 32. "The wicked is driven away in his wickedneſs." It will be everlaſting, without intermiſſion, Rev. xiv. 11. "The ſmoke of their torment aſcendeth up for ever and ever; and they have no reſt day nor night." No breathing time will be allowed there, but the floods of wrath will be inceſſantly flowing in upon them. There will be no clearning of the ſtorm that blows there, for ever ſo ſhort a while. It will be eternal, without ending, Rev. xx. 10. "They ſhall be tormented day and night, for ever and ever." There is no end to be for ever expected of the eaſeleſs torments here. And the damned knowing this, will be cut for ever with deſpair, and rage, like wild bulls in a net.

Laſtly, And thus God will be glorified paſſively, in thoſe who now will not actively glorify him, Prov. xvi. 4. "The Lord hath made all things for himſelf; yea, even the wicked for the day of evil." God made man for his glory, capable of enjoying him for ever; he cannot fall ſhort of his end, and therefore he will be glorified upon thoſe who now refuſe to anſwer the end of their creation.

Inf. 1. Sin is a moſt dreadful evil. Here is a looking-glaſs wherein you may ſee it ſo. How great muſt the filthineſs of it be, that provokes a gracious holy God, to bury the ſinner in ſuch a horrible pit out of his ſight! How deep muſt the guilt be, that cannot be waſhed out with ſuch fearful puniſhment, ſo as to have an end!

2. God is a God of terrible juſtice, a ſevere avenger of ſin. O correct your miſtakes of God by this, Pſal. l. 21. He gave a demonſtration of his juſtice,

in the burning of Sodom; here he gives an eternal demonſtration of it.

Laſtly, There is nothing that poſſibly can make the life of an impenitent ſinner in this world deſirable which has ſuch a miſerable end.

The Doctrine of the other World applied.

And now, after having viewed this preſent world, we have given you ſome deſcription of the other world, to let you into a neceſſary view of it; it remains to ſhut up that weighty ſubject with ſome application of the whole.

First, Believe the report from the word concerning the other world firmly; and let it have deep impreſſion on your ſouls. Conſider of it timely with all earneſtneſs, ſtretch your views beyond this preſent world, look into the world to come, with the proſpect of the word which has been cleared in ſome meaſure unto you. There are two things very prevalent in this world, with reference to the other world.

Firſt, Thoughtleſſneſs about it. Men ſpend their days as in a dream, going through this world with the other world ſeldom coming into their view, never entering into any ſuitable thoughtfulneſs about it. The reaſons hereof are,

1. The reigning vanity of the minds of men, Eph. iv. 17, 18. The light and frothy mind cannot find entertainment in any thing that is not like itſelf, light and vain. Therefore thoughts of the other world are ſhunned, as a bird delighting to ſkip from buſh to buſh, would ſhun the tying of a ſtone to its foot. But alas! what avails that, ſince going into that world cannot be ſhunned that way?

2. Throng of the cares of this life, Matth. xiii. 23. Mens hearts are ſo ſtuffed and perplexed with theſe, that the concerns of another world cannot get entrance into their hearts; cumbered about many things, the one thing needful is forgot. Hence death ſurpriſes many

many in ſuch a throng, and hurries them away into another, when they were not at all thinking on it, Pſal. cxlvi. 4. Luke xii. 20.

3. An averſeneſs of heart to the other world. The hearts of moſt men are ſo wedded to this world, that for as great a hell as it is, they would deſire no better heaven than what they could make here. They are in no caſe content to leave it, and go into another world. And their averſion to it makes them thoughtleſs about it, that they really ſhun the thoughts of it as much as they can, ſince they can have no pleaſure in them.

4. A fond conceit of coming in time enough after to think of the concerns of the other world, when they come near the borders of it; though alas! they know not how near they are to it, and their foot may ſlip, and they paſs into it ere ever they are aware.

Laſtly, Satan has a great hand in it, who endeavours to hoodwink ſinners, and to be continually buzing into their ears other things, that may keep them from ſerious thoughts about it; and all to compaſs their ruin.

Secondly, Unbelief of it. Men are not only thoughtleſs about it, not turning their thoughts that way; but when the report of it is brought to them, they do not believe it. There is a root of Atheiſm and infidelity in the minds of men, as to things not ſeen, ſo that they hear theſe things as idle tales. The evidences of this are,

1. The little impreſſion theſe things make on the minds of men, when they hear them. How many do hear the report of the other world with as little concern as they could hear an idle ſtory, which they had no manner of concern about? The account of the joys of heaven does not move them, and that of the terrors of hell makes no ſuitable impreſſion.

The ſupine negligence and careleſſneſs about our part in the other world. If in the time of hearing

men are ſomewhat moved, yet they are like the ſieve taken out of the water when they go away, they loſe all. They are not effectually ſtirred up to take ſome courſe whereby they may flee from the wrath to come, and may become heirs of heaven. If it were but a cot houſe they had, in caſe they were to remove out of it, they would be careful to ſecure another for themſelves. But they know they muſt die, yet they are quite careleſs as to where they are to lodge next.

Laſtly, The unaccountable miſpending of time, either trifling or doing evil; doing nothing or what is worſe than nothing. Did men believe, that now they are ſowing for eternity, that what they now do in this world, they are to eat the fruit of in the other world; would they be ſo barren in good works, and ſo laviſh in ſinful courſes and actions?

Wherefore I beſeech you conſider ſeriouſly of the world to come, and believe the report about it.

1. About the being of it. O to believe firmly, that there is another world, a heaven and a hell; a receptacle of joy for the departed ſouls of the godly, whereinto their bodies alſo are to be received after the reſurrection; and a receptacle of horror for the ſouls and bodies of the wicked.

2. About the ſtate of men in it, as held forth in the word; how that there they arrive either at the higheſt pinnacle of happineſs or miſery; and to continue unchangeable for ever and ever. To inforce the exhortation I offer the following motives.

1. Conſider ye have by the providence of God heard much of it from the word of God. The Lord of the other world has appointed his meſſengers to ſpeak of it to us in this world, that we may make ready for it in time. When the Lord has been ſounding the alarm, let us not be deaf to his call, but know and believe that we are to march into the other world. It will be an aggravated guilt to be thoughtleſs about it, after hearing ſo much of it, or to entertain the report as idle tales.

2. The

2. The world we have been hearing of, we will all ſee at length; and ſee it not afar off, but being in it. We might be the leſs concerned about it, if we were never to go there; but thither we muſt all go. And it may well apologize for our inſiſting ſo much on it, that we are to be inhabitants there, eternal inhabitants there. It muſt be infatuation to be thoughtleſs or unbelieving about it.

3. It will not be long ere we will be there. We have but a hand-breadth of days to paſs, and then we are there; our age, which is as nothing before the Lord, being once run through, we paſs into that other world. Our life here is but a ſhort preface to a long eternity; a ſkip from the womb to the grave, and we have made conſiderable progreſs in it already. And we are not far from the entrance of the paſſage into the other world, and in a little we will be in one of the parts of it, join the inhabitants thereof, and be ſettled in the ſtate of it.

4. We know not how ſoon we may be there. The journey to the other world is not alike long to all. It is but a ſhort journey the longeſt of it; but God brings ſome there by a ſhort cut, and they are at the end when they think there is a great part of the way before them.

Laſtly, A happy part there will never be reached without ſerious thoughts about it, and a firm faith of it.

SECONDLY, Improve the believed report of the other world ſuitably. If there is really another world, a world to come, and ſuch as from the Lord's word it has been reported of to you; without controverſy it is a matter of the greateſt concern to us, and ought to influence our whole life. And it is not a true faith of it, that does not influence our conduct accordingly. Now if we would improve it ſuitably,

Firſt, Improve it to a ſpeedy choice of the way to the happy part of it, and entering upon it without delay. We are all going to the other world; but as

there are two very diſtant parts of it, ſo there are two as really different ways thereto, *viz.* the broad way, and the narrow way, Matth. vii. 13, 14. If you take the broad way, it will have a miſerable ending; if the narrow, a happy ending. Therefore chooſe well ſpeedily, and enter on the happy way without delay. And,

1. Chooſe and enter ſpeedily into the perſonal way, the Lord Jeſus Chriſt, John xiv. 6. Unite with him by faith, Eph. iii. 17. He is Lord of the other world, and heir of all things; match with him, and heaven ſhall be your dowery. The keys of hell and death hang at his girdle; but them that come unto him he will in no wiſe caſt out. Here is the ſure bargain for eternity. Enter perſonally into the covenant of grace, by believing on Chriſt.

2. Chooſe and enter ſpeedily on the real way, the way of holineſs, Iſa. xxxv. 8. For "without holineſs no man ſhall ſee the Lord," Heb. xii. 14. If ye mind the holy city in the other world, ye muſt be holy in all converſation. If ye hold the way of looſeneſs and licentiouſneſs, profanity, or formality, it will undoubtedly land you in the unclean place in the other world. As ye ſow ye will reap.

Secondly, Improve it to a lowering of your eſteem of this preſent world, and weaning your hearts from it, 1 John ii. 15. A right view of the other world would make this with all its gaudy ſhow little in our eyes.

1. Seek not your portion in it. Leave that to thoſe who have no expectation of the treaſure in heaven; make the beſt of it they can, they will make a ſorry portion of it, Pſal. xvii. 14, 15. Take ye that advice, if ye be wiſe, Mat. vi. 33. "Seek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you." Let the riches, honours, and pleaſures of the other world be the great conqueſt you are ſet for; and the things of a preſent life only a by-hand work.

2. Set

2. Set not your heart upon it, but uſe it paſſingly, 1 Cor. vii. 29,—31. Carry yourſelves not as natives, but as pilgrims and ſtrangers in it. What a folly would it be for the traveller, to let his heart go out on the conveniences of the inn, which he is quickly to leave; on the pleaſant places by the way, where he is but paſſing?

3. Do not value yourſelves upon your poſſeſſions in it, and your expectations from it. The former are very precarious, which he may ſoon be deprived of; the latter very uncertain, wherein ye are fair to be diſappointed. The world's mountains in expectation, often dwindle into molehills of enjoyment. But value yourſelves, according to the poſſeſſions and expectations from the other world.

Thirdly, Improve it to a Chriſtian bearing of your afflictions with patience, Luke xxi. 19. Jam. v. 7. If we obſerve well, we will ſee that many times it is a falling into afflicting circumſtances in this world, that makes us look firſt after the other world; and the ſame is what makes people look to it again, after proſperity has made them forget it. And having believingly looked into the other world, when we look back again to our afflictions, we will be the more able to bear them patiently. For,

1. We will thereby find them to be comparatively light burdens. That which makes our afflictions ſo very heavy, and us ſo uneaſy under them, is the weighing them in the balance with other things of this world; our ſorrow and others joy, our poverty and others wealth, our wants and others enjoyments; that is the devil's rack, which he aims to put the afflicted on, that they may be made to murmur, ſpurn, rage, and quarrel. But lay them in the balance with the other world's joys and ſorrows, they will be light as a feather, 2 Cor. iv, 17, 18.

2. We will find them thereby to be ſhort alſo, ib. The afflicted are ready to cry out, their trouble never ends,

ends, they can ſee no outgate. Why, but becauſe they look not to the other world, a view of which would ſoon make them ſee they are miſtaken. Job iii. 17. "There the wicked ceaſe from troubling; and there the weary be at reſt." What are our afflictions here of the longeſt continuance, but like the inconveniencies a traveller meets with on the road? If he is going to his father's houſe, he eaſily digeſts it, knowing that he will be eaſy there; if they be carrying him away to priſon, he eaſily digeſts it, ſeeing that it will be worſe with him. In both caſes he bears it, knowing he is not to ſtay with them.

3. We will thereby ſee ourſelves the more nearly allied to the ſaints in glory in the other world, by companionſhip in tribulation. Where are they in the other world, that had their good things in this world, and where are they that had their evil things? Luke xvi. 25. If ye look through the upper part of that world, there ye will ſee the man of ſorrows, the man of God's right hand there, and all his happy attendants perſons that came out of great tribulations, Rev. vii. 14.; the ſore tried Abraham, the burdened man Moſes, the afflicted David, the perſecuted Paul, the mournful Heman, &c. If ye look to the lower part of it, there ye will ſee thoſe that ſpent their days in wealth, and in a moment went down to the grave, Job xxi. 13. in a merry jovial life; the dancing Herodias, the rich glutton that fared deliciouſly every day, &c. A ſerious look of this ſort to the other world, would make us embrace our croſs, and ſay, Lord, let me not taſte of the dainties of the wicked, nor get my heaven here.

Laſtly, We will thereby ſee ourſelves a fitting and ſquaring for heaven. Stones to be laid in the temple above muſt be cut and hewed before they come there Afflictions are God's hewing tools, whereby he ſmooths people for that building; and rough and hard ſtones we are, that take much hewing. Inſtruments of

of our afflictions are but the hands he employs for ſmoothing the ſtones for his building.

Laſtly, Improve it to ſuitable endeavours to prepare for that other world. If ye prepare not for it, ye do not believe the report of it. And,

1. Labour to be habitually prepared for it. Get out of your natural ſtate, into the ſtate of grace; live no longer without the bond of the covenant, but perſonaly enter into it, by believing on Chriſt. Ye muſt be converted, ye muſt be born again, and become new creatures.

2. Labour to reach actual preparation for the other world, being always ready to go into it at a call. Let your thoughts dwell much upon it; carry yourſelves as ſtrangers in this world, let there be no ſtanding controverſy betwixt God and you; and timely diſpatch your generation work, and watch and wait till your change come. Conſider what you have heard of the other world, and lay it to heart.

THE GREAT CARE AND CONCERN NOW, THAT OUR SOULS BE NOT GATHERED WITH SINNERS IN THE OTHER WORLD, CONSIDERED AND IMPROVED.

The ſubſtance of ſome Sermons preached at Etterick, in the year 1729.

PSALM xxvi. 19.

Gather not my ſoul with ſinners.

WHOEVER believes and conſiders the doctrine of the other world, muſt needs improve it to a horror of the ſtate of the ungodly there, on the one hand, and a deſire of the ſtate of the godly on the other. He cannot miſs to join the Pſalmiſt in this text, ſaying,

ſaying, *Gather not my ſoul with ſinners.* In which words we have to obſerve,

1. Something taken for granted, or ſuppoſed, namely, that the ſouls of men are to be gathered, each to thoſe of their own ſort, which is at death, Gen. xxv. 8. Now there is a promiſcuous multitude in this world, good and bad together, like corn and chaff in a barn-floor, or fiſhes in a net; but they are gathered in the other world, ſome into the happy, others into the miſerable company, every one to thoſe of their own ſort.

2. Something expreſſed, namely, a horror of the congregation of ſinners in the other world. "Lord, (ſays he) gather not my ſoul among their ſouls; when I remove hence, let me not take up my lodging among them; let me not drop into their company, ſtate and condition in the other world."

3. The connection. This requeſt comes in natively on a reflection the Pſalmiſt makes on the diſpoſition of his ſoul, and his way, in this world. His conſcience witneſſeth his diſlike of aſſociating with the ungodly, ver. 4, 5. "I have not ſat with vain perſons, neither will I go in with diſſemblers; I have hated the congregation of evil doers, and will not ſit with the wicked;" his love and liking to the preſence of God and the congregation of the ſaints, ver. 8. "Lord I have loved the habitation of thy houſe, and the place where thine honour dwelleth." So he prays with hope, *Gather not my ſoul with ſinners:* q. d. Lord, I have no liking of the company of ungodly ſinners here; it is a burden to me in this world; let me not be ſhut up with them in the other world. My ſoul loves thy houſe; let me not be with ſinners excluded eternally from thy preſence.

The text plainly affords the following doctrine, *viz.*

Doct. *Now is the time that people ſhould be in care and concern, that their ſouls be not gathered with ſinners in the other world.*

In diſcourſing from this doctrine, we ſhall,

I. Conſider

I. Conſider ſome things implied in it.

II. Shew who are the ſinners, that we are to have a horror of our ſouls being gathered with in the other world.

III. What it is for one's ſoul to be gathered with ſinners in the other world.

IV. Conſider this care and concern; or ſhew, what is implied in this earneſt requeſt, "Gather not my ſoul with ſinners."

V. Give the reaſons, why we ſhould be in ſuch care and concern.

VI. Make application.

I. We ſhall conſider ſome things implied in the doctrine. It implies,

1. The ſouls of men in their bodies in this world, are in a ſcattered and diſorderly condition, ſaints and ſinners in one place, one outward condition, all mixed through other; the tares and the wheat are in one field; corn and chaff in one floor; fiſh good and bad in one net; ſheep and goats in one flock; Ham in the ark, Judas in Chriſt's family, profane and hypocrites with ſincere Chriſtians, in one viſible church. This mixture has a threefold effect.

(1.) It keeps both parties uneaſy, Gen. iii. 15. The ſaints are uneaſy with the converſation of ſinners, 2 Pet. ii. 7. and ſinners with that of ſaints, who are an eye ſore to them, Gen. xix. 9. The one wearies to have the other out of their world, the other many a time to be away from among them. Their principles, aims, and manner of life are oppoſite; and they cannot unite more than the iron and clay.

(2.) They are an embargo upon one another, ſo that this world is neither ſo good nor yet ſo bad, as otherwiſe it would be. It is with the world in this caſe, as with the believer in whom there is a mixture of fleſh and ſpirit, Gal. v. 17. The converſation of ſinners often infects ſaints, leads them into ſnares and temptations; handling of pitch they are defiled, and

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are often made to come mourning out of her company, as Peter in the high prieſt's hall. Sometimes again ſaints win on ſinners, to turn them from the evil of their ways, 1 Cor. vii. 12, 13, 16. 1 Pet. iii. 1. And even where that is not gained, yet it does ſomething to keep the world in external order, beyond what it would be if all were alike, no mixture of ſaints in the ſociety, Matth. v. 13. like ſalt that keeps it from roting and ſtinking, as otherwiſe it would do.

(3.) There is a mixed diſpenſation of providence in the world; ſometimes fair weather, ſometimes foul; ſometimes public mercies diſpenſed, ſometimes public calamities; for God has his friends and his enemies both in one company; and the ſociety meets with tokens of God's good-will for the ſake of the one, and tokens of anger for the ſake of the other.

2. The ſouls of men in the other world will be orderly ranged into different congregations, according to their different natures and diſpoſitions, ſaints and ſinners, who will make two unmixed ſocieties. This implies two things.

(1.) A ſeparation of the diſagreeing parties now mixed, Matth. iii. 12. The good and bad mixed in this world will be ſeparated there; they will not make but one ſociety more, as they did here; and the ſeparation will be a thorough one, not one goat left among the ſheep, nor one ſheep among the goats, Pſal. i. 5. Matth. xiii. 41. For all the mixture that is here, there will be a cleanly ſeparation there, what ever were the ties of political, eccleſiaſtical, or domeſtical relations among them. Matth. xxiv. 40. 41. "Then ſhall two be in the field, the one ſhall be taken, and the other left. Two women ſhall be grinding at the mill, the one ſhall be taken, and the other left."

(2.) A gathering of their ſeparate parties into their reſpective ſocieties they belonged to, whereby they will be ranged according to their kind and ſort; ſaints with ſaints, and ſinners with ſinners. For there will be two, and but two congregations in the other

other world, Chriſt's and the devil's. Pſal. i. 5.; the bundle of life, 1 Sam. xxv. 29. and the bundle of death, Matth. xiii. 30. Many are miſplaced here, and get wrong names; ſome of the devil's goats appear in ſheep's cloathing, and are miſtaken for ſuch as belong to Chriſt; ſome of Chriſt's ſheep are buſked up by the malicious world in wolves ſkins, as if they belonged to the devil. But nothing of that will be there.

3. Death is the gathering time, which the Pſalmiſt has in view in the text. Ye have a time here that ye call the gathering time, about the term, when the ſervants are going away, wherein ye gather your ſtrayed ſheep that every one may get their own again. Death is God's gathering time wherein he gets the ſouls belonging to him, and the devil thoſe belonging to him. They did go long together, but then they are parted; and ſaints are taken home to the congregation of ſaints, and ſinners to the congregation of ſinners. And it concerns us to ſay, "Gather not my ſoul with ſinners." Whoever be our people here, God's people, or the devils, death will gather our ſouls to them.

Laſtly, It is a horrible thing to be gathered with ſinners in the other world. To think of our ſouls being gathered with them there, may make the hair of one's head ſtand up. Many now like no gathering like the gathering with ſinners; it is the very delight of their hearts, it makes a brave jovial life in their eyes. And it is a pain to them, to be gathered with ſaints, to be detained before the Lord on a ſabbath day. But to be gathered with them in the other world, is a horror to all ſorts.

(1.) The ſaints have a horror of it, as in the text: To think to be ſtaked down in their company in the other world, would be a hell of itſelf to the godly. David never had ſuch a horror of the ſociety of the poor, the diſeaſed, the perſecuted, *&c.* as of ſinners. He is content to be gathered with ſaints of whatever

condition; but, Lord, ſays he, "Gather not my ſoul with ſinners."

(2.) The wicked themſelves have a horror of it, Numb. xxi. 10. "Let me die the death of the righteous," ſaid the wicked Balaam, "and let my laſt end be like his." Though they would be content to live with them, or be with them in life, their conſciences bear witneſs that they have a horror of being with them in death. They would live with ſinners, but they would die with ſaints. A poor unreaſonable ſelf-condemning thought. I believe, that if drunkards, unclean perſons, mockers of religion, embracing and rejoicing in one another, ſhould as Belſhazzar ſee the form of a hand writing on the wall, that it is the purpoſe of God, their ſoul ſhould be gathered with one another in the other world, they would be ſtruck and ready to faint away with horror, thinking, "Ah! ſhall my ſoul be gathered with drunkards, harlots, mockers?" *&c.*

Wherefore ſince all have a horror of their ſouls being gathered with ſinners in the other world, have a horror of being gathered with them now in their way. For it is an abſurd thing to think, that you ſhall live with ſinners, and yet die with ſaints. Balaam wiſhed to reconcile theſe contradictions, but found it would not do, Numb. xxxi. 8.

II. I COME to ſhew who are the ſinners, that we are to have a horror of our ſouls to be gathered with in the other world. All men in this world are ſinners abſolutely conſidered, and ſo was David himſelf; Eccl. vii. 22. "For there is not a juſt man upon earth, that doth good, and ſinneth not." But ſome are ſinners comparatively, in compariſon with others that are righteous; they are grievous ſinners, as the word properly ſignifies; hence they are claſſed with publicans, a moſt odious ſort of people among the Jews, Matth. ix. 10.

Now

Now ſinners, grievous ſinners, in the ſcripture uſe of the word, are all unrighteous perſons, as appears from the oppoſition of theſe terms, Pſal. i. 5. "Therefore the ungodly ſhall not ſtand in the judgement, nor ſinners in the congregation of the righteous." Prov. xiii. 21. "Evil purſueth ſinners; but to the righteous good ſhall be repaid." Matth. ix. 13. He that is not righteous, is in the ſcripture-ſenſe a ſinner, a grievous ſinner. Hence,

1. All unjuſtified perſons are ſinners; for they are unrighteous before God, as being without an imputed righteouſneſs on them, Rom. v. 29. And ſince all unbelievers are unjuſtified, whatever is their manner of life, they are ſuch ſinners; they walk naked before God, and their ſhame is not covered.

2. All unconverted, unſanctified, unregenerate perſons are ſinners; for they are unrighteous as being without an implanted righteouſneſs, Pſal. li. 13. Rom. v. 8. They are not brought back to God, but are in a courſe of ſtraying from him; their unholy ſet of ſpirit remains, their nature is not changed.

Thus all natural men are ſinners, whoſe ſtate in the other world is horrible, whatever their appearance and way may be here. There are four ſorts of them.

1. The groſsly ignorant, who neither know nor care for knowing the foundation points of religion. Theſe cannot be but ſinners; for however harmleſs they may be among men, they are grievous ſinners before God, as being in darkneſs, 1 John ii. 11. Matth. vi. 23. And miſerable will they be whoſe ſouls are gathered with them in the other world, Iſa. xxvii. 11. "It is a people of no underſtanding: therefore he that made them will not have mercy on them, and he that formed them will ſhew them no favour."

2. The profane, who give the looſe to their luſts, in the pollutions of the outward man. Such as profane ſwearers, who ſet their mouths againſt the heavens, whom God will not hold guiltleſs; unclean per-

ſons, whom God will judge; ſcoffers of piety, maligners, and mockers of ſerioufneſs, whoſe bands ſhall be made ſtrong; in a word, all thoſe who are looſe and licentious in their lives. Theſe are ſinners with a witneſs; and wo to them whoſe ſouls ſhall be gathered with them in the other world, Gal. v. 19,—21.—— "They which do ſuch things, ſhall not inherit the kindgom of God." Luke xix. 27. "Thoſe mine enemies which would not that I ſhould reign over them, bring hither and ſlay them before me."

3. Mere moraliſts, who ſatisfy themſelves with moral virtue, in obedience to the letter of the ſecond table of the law, but neglect the duties of religion towards God. They are juſt and honeſt in their dealings with men, but neglect their duty to God. Theſe alſo are ſinners, and miſerable will be the caſe of thoſe whoſe ſouls are gathered with them in the other world, Matth. v. 20. "For I ſay unto you, That except your righteouſneſs ſhall exceed the righteouſneſs of the ſcribes and Phariſees, ye ſhall in no caſe enter into the kindom of heaven." They ſeek not God's face, and they will be hid from it.

4. Formaliſts, who have a form of godlineſs in a profeſſion of religion, and performance of acts of devotion; but are ſtrangers to real religion, 2 Tim. iii. 5. Some of them are groſs hypocrites, who ſtain their profeſſion of religion with their untender walk in matters of the ſecond table, Matth. xxiii. 23. Others are cloſe hypocrites, whoſe outward converſation is blameleſs, but they are ſtrangers to heartwork, the ſecret part of the Chriſtian life, and entertain always ſome beloved luſt or other. Theſe alſo are ſinners, Mark x. 21.; and wo will be to thoſe whoſe ſouls are gathered with them in the other world, Pſal. cxxv. ult. "As for ſuch as turn aſide unto their crooked ways, the Lord ſhall lead them forth with the workers of iniquity." Matth. xxiv. ult. "And ſhall cut him

him aſunder, and appoint him his portion with the hypocrites; there ſhall be weeping and gnaſhing of teeth."

Now all theſe are ſinners, grievous ſinners, who, if they continue ſo, will undoubtedly periſh. They are juſtly called and reputed ſinners, in oppoſition to ſaints. For,

(1.) They all miſs the mark totally that men ſhould aim at. The word by which the Holy Ghoſt expreſſeth ſin, is properly to miſs the mark, Judg. xx. 16. The mark that all men are obliged to aim at and hit, is the glory of God, the chief end of man, 1 Cor. x. 31. The ſaints brought to the enjoyment of God in Chriſt, do all hit it, though not perfectly, Phil. i. 21. Rom. xiv. 7, 8. They live to the glory of God their Creator and Redeemer. But all natural men miſs it totally, Rom. iii. 23. They are conjured within the circle of ſelf; they live to themſelves, not to God; their luſts, morality, and religion meet all in the dead ſea of ſelf. They are a company of ſelf-lovers, ſelf-ſeekers, ſelf-pleaſers, Phil. ii. 21. So they and their way, not being directed to God, ſhall periſh from his preſence, Pſal. i. ult.; and their ſtraying will end in their falling into the pit.

(2.) They are all guilty of death before the Lord, 1 Kings i. 21. with Rom. iii. 19. The ſentence of death is in force againſt them, and they are ſons of death. The curſe of the broken law lies on them, binding them over to avenging wrath. But the ſaints are not ſo; though they are not without ſin, yet they are without guilt of eternal wrath, Rom. viii. 1. They are abſolved in their juſtification; but natural men, whatever be the difference of their crimes, are all ſinners, law condemned criminals.

(3.) They can do nothing but ſin, Pſal. xiv. 3. It is true, the ſaints ſin in every thing they do; but yet they do things truly good, and accepted of God, Iſa. lvi. 7.; the imperfections attending their duties do not quite mar them, 2 Cor. viii. 12. But natural mens

actions are all ſins, their natural, civil, and religious actions, only evil. Their whole life is woven into one web of ſin from the beginning to the end, without one thread of purity in it; ſo they are ſinners in a moſt proper ſenſe.

Qeſ. How can that be, ſince they do things that are unqueſtionably good? *Anſ.* It cannot be otherwiſe. For,

[1.] The principle of action in them is quite wrong. They themſelves are wholly corrupt and loathſome, and ſo is all they do. Put the beſt of liquor in a veſſel uſed to filthy uſes, and one cannot look on it, Tit. i. 15. "Unto them that are defiled and unbelieving, is nothing pure; but even their mind and conſciences is defiled." Their filthy ſtate defiles their duties, but their duties cannot purify them, Hag. ii.

[2.] The end of their actions is quite wrong. They are like a ſervant very buſy, but in the mean time he is working to himſelf, not to his maſter, Zech. vii. 5. "When ye faſted and mourned—did ye at all faſt unto me, even unto me?"

(4.) They all ſin with true whole heart and goodwill, to it. The ſaints do not ſo, 1 John iii. 9. They have a contrary principle in them that contradicts the inclination to ſin, ſo that at moſt it is but with a half-will, Gal. v. 17. But natural men are all fleſh, wholly corrupt, therefore the heart goes with a bentſail to ſin. It is true, there may be ſomething oppoſing ſin in the unregenerate; but then that ſtruggle of theirs is but betwixt fleſh and ſpirit, but betwixt the fleſh in one part luſting, and in another fearing.

(5.) All their ſins that ever came on them through the whole courſe of their lives, are ſtill abiding on them, in the guilt, filth, and dominion of them. It is not ſo with the ſaints; guilt contradicted is done away, the filth is in part removed, the reigning power of ſin is broken. Sin in them is like mud in a ſpring, but in natural men like mud in a pool. Sin

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is ever coming on, never going off; but all ſticks, original and actual; for there is no remiſſion of ſin to them, and no ſanctification by the Spirit. Unbelief is a need-nail to all their ſins, John viii. 24.

Laſtly, They continue ſinners in the other world, Prov. xiv. 32. "The wicked is driven away in his wickedneſs." In the moment of death the ſaints are perfected, they are no more ſinners; but natural men have ſin left on them, when they die; then the ſentence takes place, Rev. xxii. 11. "He that is unjuſt, let him be unjuſt ſtill, and he which is filthy, let him be filthy ſtill," and they are caſt out as unclean into the unclean place.

III. I PROCEED to ſhew what it is for one's ſoul to be gathered with ſinners in the other world. It implies,

1. All mens ſouls are to be gathered out of their bodies by death, Job xxxiv. 14, 15. "If he ſet his heart upon man, if he gather unto himſelf his ſpirit and his breath; all fleſh ſhall periſh together, and man ſhall turn again unto duſt." Man conſiſts of a ſoul and a body; the body was originally duſt lying here and there ſcattered on the earth; and at death it muſt be reduced to the ſame condition again; the ſoul came immediately from God, and at death muſt return to him, Eccl. xii. 7. And no man can have power to retain it in the body, but it muſt be ſeparated from it, and ſo the man dies.

2. There are very different receptacles of ſeparate ſouls; there is a bleſſed receptacle of the ſouls of ſaints, wherein they ſhall all be together in the other world; and a miſerable receptacle of the ſouls of ſinners, where they alſo ſhall be together in that world. Tho' the receptacle of the bodies of ſaints and ſinners is common to both in this world, both lying in the ſame church-yard, yet that of their ſouls is not ſo.

3. A ſeparation of the ſoul from the ſociety of ſaints,

Matth.

Matth. xiii. 41. At death, ſinners that were mixed with the ſaints in this world, are gathered out from among them, like weeds from among the corn, and tares from among the wheat. And we ſhould be concerned now, that that be not our lot. For it will be a moſt terrible excommunication, Pſal. i. 5. "The ungodly ſhall not ſtand in the judgment, nor ſinners in the congregation of the righteous."

Laſtly, A placing of the ſoul in the ſociety of ſinners in the other world, putting them in the ſame place with them, and in the ſame ſtate. This is to be deprecated, "Gather not my ſoul with ſinners." To be gathered to ſinners as our people, ſhut up with them in the ſame receptacle of ſpirits, to have our lot with them in the other world, and fare as they fare for eternity, is what we ſhould be in the greateſt care and concern, that it be not our lot.

IV. I SHALL conſider this care and concern; or ſhew what is implied in this earneſt requeſt, "Gather not my ſoul with ſinners." It implies,

1. A ſure and certain expectation, that our ſouls muſt be gathered into the other world by death. The Pſalmiſt prays not againſt the gathering ſimply, for in that caſe neither prayers nor tears can prevail, force nor fraud, Pſal. lxxxix. 48. "What man is he that liveth and ſhall not ſee death?" But ſince they muſt be gathered, they pray that they be not gathered with ſinners. There is no may be here, but it muſt be, as it is "appointed unto men once to die," Heb. ix. 27. We muſt lay our account with it, as an event inevitable.

2. A belief of the miſerable ſtate of ſinners in the other world, and the happineſs of ſaints. If one is not perſuaded of theſe, he will be in no concern about the matter. But we muſt look beyond this world into the other, and in the glaſs of the word take a view of the ſtate of ſinners and ſaints there, to raiſe

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us to due concern in it. Often do men look into the ſtate of ſinners here, and behold the eaſy life they have of it, and they wiſh in effect to be among them; but if we look to them in the other world, we will wiſh to be far from them, to have nothing ado with them.

3. A horror of the ſtate of ſinners there. The man looking to it ſhrinks back, ſaying, Save me from it! Their ſtate there duly apprehended, is apt to breed ſuch a horror, as not only cures the envy at their preſent proſperous ſtate, but makes the man that he would not for a thouſand worlds, his ſoul were in their ſouls ſtead, Pſal. lxxiii. 18,—20.

4. An earneſt concern to be delivered from it. The man takes a view of it ſeriouſly, and he is not indifferent in the matter. He is not negligent as to the future ſtate of his ſoul in the other world; but timely lays down meaſures for eternity, knowing that to miſcarry in that point is a loſs that can never be made up.

5. An acknowledgement that God may in juſtice gather one's ſoul with ſinners. The beſt have as much ſin as deſerves it, and all are by nature liable to it, Rom. iii. 19. And every one that ſees the ill of ſin, and its juſt demerit, will ſee that if juſtice take place againſt them, they will be gathered with ſinners in the other world.

Laſtly, A betaking one's ſelf to the mercy of the Judge, in his own way, for the pardon of ſin, and the removal of the juſt puniſhment, Job ix. 15. And that is to confeſs ſin, flee to lay hold on the altar Jeſus Chriſt by faith, ſeparating from the ſociety and way of ſinners in time.

V. I COME now to give reaſons, why we ſhould be in ſuch care and concern, that our ſouls be not gathered with ſinners in the other world.

1. Becauſe to be gathered with them is to be ſeparated for ever from God, and the holy and happy ſociety

ciety whereof Chriſt is the head, Matth. vii. 23. "Depart from me, ye that work iniquity." The whole herd of ſinners in the other world will be in a ſtate of excommunication, baniſhed from the comfortable preſence of God, the place of his glory, Pſal. v. 4, 5. keept out of the ſociety of Chriſt, the holy angels, and ſaints, Matth. xiii. 41. And to be gathered with them muſt needs then be horrible.

2. They will be gatherd into a moſt doleful place, Iſa. xxiv. 22. "They ſhall be gathered together as priſoners are gathered in the pit, and ſhall be ſhut up in the priſon." At death ſinners are gathered into the priſon of hell, ſhut up there to the judgment of the great day; and from the tribunal they will be driven away thither again all together, there to be ſhut up for ever, Matth. xxv. 41. The horror of the place they are gathered into, the eternal gloom there, the chains of darkneſs that will hold them there, the miſt of darkneſs that never clears there, may all move to ſay, "Gather not my ſoul with ſinners."

3, Becauſe they will be gathered unto the moſt frightful ſociety there, with the devil and his angels, Matth. xxv. 41. They will be caſt into the lake of fire with the devil that deceived them; and that will be more terrible than to be gathered with dragons, ſerpents, and vipers here, which would quickly make an end of one. O that men would conſider how the ſervice of the devil in ſin here, will bring them into the ſociety of him and his angels hereafter, that they might have a horror of being joined with ſinners!

4. Becauſe ſinners will be in a ſtate of puniſhment there, heavy beyond expreſſion; being "puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power," 2 Theſſ. i. 9. Now is the time wherein ſinners take leave to commit their crimes, trampling on God's laws, deſpiſing his Son, and grieving his Spirt; then will be the time that they muſt ſuffer and pay for all to the ſatisfaction of injured juſtice.

juſtice. And the view of that fearful reckoning may cauſe one ſay, "Gather not my ſoul with ſinners.

5. Becauſe they will be left in their ſin there, Prov. xiv. 32. "The wicked is driven away in his wickedneſs." John viii. 24. "If ye believe not that I am he, ye ſhall die in your ſins." At the moment of death, it is ſaid of the ſinner, "He that is filthy, let him be filthy ſtill;" and he is caſt away as an unclean perſon into the unclean place, with all the guilt, filth, and power of his ſins upon him, never to be removed. And here conſider, (1.) The perverſe frame of ſpirit, which is natural to man, being enmity againſt God, will remain with them there; for there is no ſanctification of the Spirit begun on the other ſide of death. And it will be undiſguiſed there, the peace being blocked up, and the war for ever betwixt God and them proclaimed. It will be irritated by their hopeleſs miſerable ſtate, Rev. xvi. ult.

(2.) Their ſin will be their puniſhment there; a juſt revenge of cleaving to it over the belly of all reproofs, warnings, and entreaties! So they will be filled with their own ways. And,

[1.] They will be cut with tormenting paſſions, envy at the happineſs of the ſaints, fretting under their own miſery, and deſpairing for ever of relief, Mat. xxii. 13. 'There ſhall be weeping and gnaſhing of teeth.'

[2.] As for their pleaſurable ſins that their hearts were ſet on here, the deſire of them will continue, but the ſatisfying of them in any meaſure will be impoſſible. So they will be for ever racked between the deſire and the denial of ſatisfaction to their luſts. Who then would not ſay, "Gather not my ſoul with ſinners?"

Laſtly, Becauſe being once gathered with them, they will never more be ſeparated from among them. As the tree falls it muſt lie. They that are gathered with ſinners at death, muſt be gathered with them at the reſurrection, and ſhut up with them in the pit of deſtruction for ever.

I ſhall

I ſhall now make ſome application of this ſubject.

USE I. Of information. We may learn from it,

1. That the ſtate and condition of ſinners, whatever advantages of eaſe, wealth, &c, it be attended with, is a miſerable one, to be pitied, lamented and avoided, not to be envied or deſired. For it is impoſſible that all the wealth of this world ſhould counterbalance the wo in the other world that is abiding them. Who would deſire his lot with a condemned malefactor, though he fared deliciouſly every day; or quietly enjoy the beſt covered table, while a ſword was hanging by a hair over his head?

2. That the great buſineſs of our life is to learn to die, and the great buſineſs which we have to do in this world is to prepare for the other, Job xiv. 14. "If a man die, ſhall he live again? all the days of my appointed time will I wait till my change come." Here we do but ſojourn, there we are to abide: here we are on our journey, there we come to our dwelling-place: and it is of the utmoſt conſequence which part of that world we arrive in, Matth. xvi. 26. And they who do not ſee to that in the firſt and chief place, are fools with a witneſs.

3. That we are in hazard of miſcarrying with reference to our abode in the other world; and careleſſneſs about it will have a fatal iſſue. If all were to be gathered there into the happy receptacle without diſtinction, we might be eaſy; but it is not ſo; there will be a gathering into the region of horror, as well as into the region of bleſs. And we will be ſure to miſcarry, if we do not in time ſecure our happy reception, in the way appointed.

Laſtly, That the hazard of miſcarrying in it ſhould quicken us to ſuitable endeavours for ſecuring our happineſs in the other world. Our eternal ſtate is our greateſt concern, and every thing being to be plied according to its weight, it ſhould be ſeen to with

with the greateſt care, and nothing laid in the balance with it, neither cares, profits, nor pleaſures.

Use II. Of reproof to ſeveral ſorts of ſinners. It reproves,

1. The *careleſs* ſinner, who is careleſs about the other world, and his future ſtate. How many are there, who never once ſeriouſly conſider, where they are like to take up their abode in the other world? But they live as if there were no other life but this. O what do you think, that you will get away in a dream to the region of bliſs, that you will ſtumble into heaven which you was not looking out for? No; you may drop into the pit that way, but not get up into the holy hill, Iſ. xxxii. 9, 10. The fooliſh virgins that were careleſs about oil to their lamps, got their head and heart full of care out of time, Matth. xxv. and ſo will ye, if ye continue in that careleſs temper.

2. The *ſlothful* ſinner, who cannot beſtir himſelf to be at due pains in this matter. Though ſuch are not quite unconcerned about the other world, yet they do nothing to purpoſe in it. If lazy wiſhes and faint endeavours would do it, they would be happy; but they cannot ſtir up themſelves to take hold of an offered Chriſt, covenant, and ſalvation, Iſa. lxiv. 7. to cut off offending right hands, and pluck out offending right eyes; to take the kingdom of heaven by force, and preſs into it. Alas! this is not a buſineſs to be managed on the bed of ſloth, Eccl. x. 18. Remember the doom of the ſlothful ſervant, who was caſt into utter darkneſs, Matth. xxv. 26, 30.

3. The *delaying* ſinner, who puts off the buſineſs from time to time, till it be out of time, and he is ruined. The young put it off till they ſhould become aged, the aged to a ſick-bed, and the ſick often find they have enough ado otherwiſe. So the proper time of ſecuring happineſs in the other world is loſt, as in the caſe of Felix, Acts xxiv. 25. But why will men

delay what muſt needs be done, or elſe they are ruined, eſpecially when time is uncertain?

Laſtly, The *malignant* ſinner, who hates the ſociety of ſaints, and ſeriouſneſs, a religious life and religious exerciſes; making the ſociety and way of ſinners his choice. O what confidence can ye have to cry to God, not to gather your ſouls with ſinners in the other world, who are thoſe in whom is all your delight in this? How can ye think to be gathered with ſaints in heaven, to whom with their way and exerciſes you have ſo great averſion on earth? Nay, that malignity againſt God's people ſhews you to be none of them; and you muſt be gathered to your people, your own people.

USE III. Of comfort to thoſe who are in due care and concern now, that they be not gathered with ſinners in the other world. This is a weighty concern to them that have it, and they will need comfort. And there are four things comfortable in it. It is comfortable,

1. That you are in the way of duty with reference to the other world, Mat. xxiv. 46. "Bleſſed is that ſervant, whom his Lord when he cometh ſhall find ſo doing." While others are going on fearleſsly, you are looking about you, concerned how it may be with you in the end. It is a piece of wiſdom, and hopeful, thus to be exerciſed in conſidering your latter end, Deut. xxxii. 29. God's word ſpeaks comfort to ſuch, Iſa. xxxv. 3, 4. "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be ſtrong, fear not; behold, your God will come with vengeance, even God with a recompence, he will come and ſave you."

2. That you take your work in time, while yet there is hope; and ſo your care and concern may come to iſſue well, Iſa. xxxii. 20. "Bleſſed are ye that ſow beſide all waters." There is no ſon nor daughter of Adam but will be in that care and concern one time

time or other; ſo that there will not be two of the whole herd of ſinners that will deſire to be gathered together; but alas! with the moſt part, it will be out of time, Mat. xxv. 12, 11. Now I ſay it is comfortable in your caſe, that you timely entertain concern about it, while the Judge is on a throne of grace to receive ſuch applications. I may allude to that, 1 Sam. xxv. 8. "Ye come in a good day;" with 2 Cor. vi. 2. "Behold, now is the accepted time; behold, now is the day of ſalvation."

3. This care and concern is wrought in all God's elect, by the Spirit of Chriſt. The word calls for it, Acts ii. 40. "Save yourſelves from this untoward generation." The Spirit works it accordingly, Rom. viii. 26. 2 Cor. vii. 11. He it was that breathed that deſire in the Pſalmiſt; and thoſe appetites and deſires that are from the Spirit cannot be in vain. So that the care and concern is common to you with all the children of God, who all join you in that ſpiritual breathing, "Gather not my ſoul with ſinners."

Laſtly, You have to do with a good and gracious God, that has no pleaſure in the ruin of ſinners, Ezek. xxiii. 11. "Say unto them, As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live." No tender man will give his oath without neceſſity, or where there is no controverſy to be decided by it. So here there is one, namely, the devil alledgeth to ſinners againſt God, that there is no pleaſing of him, otherwiſe than in the ſinner's ruin, and therefore all care and concern that way is needleſs. The ſlothful ſervant licketh up this vomit, Mat. xxv. 24, 25. "Lord, (ſaid he) I knew thee that thou art an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrawed; and I was afraid, and went and hid thy talent in the earth." And God purgeth himſelf by oath of it; believe it then no more. Encour-

age yourſelf from the goodneſs of his nature in Chriſt, be that your care and concern.

(1.) Have you already got your heart's fill of the ſtate and way of ſinners out of Chriſt, ſo that you deſire no more of it, but would fain be out of the reach thereof? The goodneſs of God's nature in Chriſt will not ſuffer the gathering of ſuch a one with ſinners in the other world, Pſal. xxvi. 4,—9. Will a good God take a ſinner already groaning under, burdened and wearied with the ſtate and way of ſinners out of Chriſt in this world, and ſtake him down with them for ever in the other world? No; be it far from him.

(2.) Have you got a longing after holineſs, perfect holineſs, and a liking of the purity of the ſhining ones there, that your ſoul cries, "Gather not my ſoul with ſinners," but with ſaints in the other world? Truly that is the work of the Spirit of Chriſt in you; for "the carnal mind is enmity againſt God," Rom. viii. 7. Hence is the promiſe, Heb. viii. 10. "I will put my laws into their mind, and write them in their hearts." And it is the ſociety of ſinners, not as ſinners, but as miſerable, the hypocrite is frighted at; and the ſociety of ſaints in the other world, not as ſaints or holy, but as happy ones, that they deſire it. It is inconſiſtent with the goodneſs of God then to create ſuch longing and liking, and yet never ſatisfy it; ſo to open the mouth of the ſoul, and then to put an empty ſpoon in it.

Object. But a concern not to be gathered with ſinners in the other world is a common thing, which Balaam and the fooliſh virgins had, as well as the godly; what comfort then can be in it, ſince one may have it, and yet be gathered with them in the end? *Anſ.* There is a very great difference betwixt this concern in ſincere Chriſtians and others. There are four things, which, if you find in your concern in this point, you may conclude that you ſhall not be gathered with ſinners in the other world.

1. If

1. If their ſeparation from Chriſt as the chief object of your ſoul's love, makes you averſe to be gathered with them, Pſal. xxvi. 8, 9. "Lord I have loved the habitation of thy houſe, and the place where thine honour dwelleth: Gather not my ſoul with ſinners." The ungodly, if all were right to that with them in the other world, could digeſt that; for Chriſt is not the chief object of their love. But this argues your eſteem of Chriſt above all, 1 Pet. ii. 7. and your deſire of communion with him as your chief happineſs, Phil. i. 23. You look upon ſinners as ſeated in the other world, and you ſee Chriſt is not among them; and ſince he is not with them, your ſoul cries, Then, Lord, let not me be with them neither, for the chief object of my love is not among them. If this is the caſe, truly your ſoul ſhall not be gathered with them, John vi. 37. "Him that cometh to me, I will in no wiſe caſt out." Pſal. lxxiii. 24, 25. "Thou ſhalt guide me with thy counſel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee.

2. If you have a horror of their being left in ſin in the other world, as well as of their being laid under puniſhment there, Rom. vii. 24, 25. "O wretched man that I am, who ſhall deliver me from the body of this death! I thank God, through Jeſus Chriſt our Lord." No body believing the unſpeakable torment of the damned in the other world, but muſt have a horror of it, becauſe they love themſelves. But laying aſide the conſideration of that, ſoberly aſk yourſelves, what think you of that part of their ſentence, "Let him that is filthy, be filthy ſtill," in itſelf? Abſtracting from the torment joined with it, that would be no hard thing to moſt men, their hearts being wedded to their luſts, and not knowing how to ſhift without them. If then you find that thought of itſelf to be killing to you, and ſufficient to make a hell; that argues you partakers of the new nature,

that hath a horror of ſin as its oppoſite, and deſires to be holy and without ſin, which is its perfection. And certainly God will not deprive the new nature of its deſired perfection, and conſequently will not gather a ſoul thus diſpoſed with ſinners in the other world, Pſal. cxxxviii. ult. "The Lord will perfect that which concerneth me." Matth. v. 6. "Bleſſed are they which do hunger and thirſt after righteouſneſs; for they ſhall be filled."

3. If you are with purpoſe of heart coming out from among them, out of their ſociety, way, and manner of life in this world. Many would be content to live with them, though not to die with them, Numb. xxiii. 10. But are ye not content to live with them neither, no more than to die with them? Have ye conceived an averſion to the life as well as the death, not only of the groſsly wicked, but of all that are out of Chriſt, ſtrangers to the power of godlineſs, being drawn to the love and choice of the fellowſhip of the ſaints by the luſtre of the divine image on them? Fear not, God will never gather you with them in the other world, Pſal. xxvi. 4, 5, 9. 1 John iii. 14. 2 Cor. vi. 17, 18. Their company will not be made your puniſhment in the other world, that you would not make your choice here.

Laſtly, If the hope of not being gathered with ſinners in the other world, puts you on the ſtudy of univerſal purity, 1 John iii. 3. The hope that ungodly ſinners and hypocrites have of this tends to make them ſecure in ſin, and leaves them at eaſe in the embraces of ſome one luſt or other; the reaſon is becauſe their concern that way is only to be freed from miſery, not from ſin. But the hope of the ſincere is a lively one, a hope to be freed from ſin, 1 Pet. i. 3. and this makes them beſtir themſelves againſt it in time impartially, Pſal. cxix. 6.

Use ult. Let me exhort all of you now to be in due care and concern, that your ſouls be not gathered with

with ſinners in the other world. This due care and concern is very extenſive, and therefore I will branch out this exhortation in ſeveral particulars. And,

1. Lay the matter of the other world to heart, and be no longer careleſs about what ſhall be your lot in it, Rom. xiii. 11, 12. A careleſs unconcerned life about the other world, will make a frightful awakening at death, Luke xii. 20. If you were to be removed out of a farm or a cot-houſe, you would look out for another before hand: and ſince you are to remove out of this world, look out for a comfortable ſettlement in the other, and ſhew yourſelves men, wiſe men, and not fools.

2. Delay it no longer; for it is no due concern that admits of one day's delay; the reaſon is ere to-morrow come, your ſoul may be gathered with ſinners, and ſtaked down with them for eternity, Heb. iii. 15. "To-day if ye will hear his voice, harden not your hearts." No doubt there are many in hell, who once hoped never to come there, and to have ſet all to rights before gathering time; but the miſery was, it came ere they were aware, and ſwept them away with ſinners. They have been carried of in childhood, that hoped to be religious youths; and they have died in their youth who hoped to make all right by the time they ſhould enter in age. The little ſleep, the little ſlumber they indulged themſelves in, proved their ruin; for their poverty came upon them as one that travelleth, and their want as an armed man.

3. Let your ſouls be now gathered unto Chriſt by faith in the bond of the covenant, Gen. xlix. 10. He is the Captain of ſalvation, and none come to heaven but at his back, John xiv. 6. as the members of his myſtical body, Eph. v. 23. Whoſoever are not united to him, and brought perſonally within the bond of his covenant, will be left to be gathered with ſinners. Therefore conſider the covenant offered to you

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in the goſpel, and ſincerely take hold of it, as you would not be ſo gathered.

4. Give up with the ſociety of ſinners here, I mean not abſolutely; but make them no more your choice, your familiar companions; for death will gather every one to his own people; and therefore "he that walketh with wiſe men ſhall be wiſe; but a companion of fools ſhall be deſtroyed," Prov. xiii. 20. The bleſſed man is known by the company he chuſes, and moſt delights in, Pſal. i. 1. And he that is not concerned to ſeparate from the company of ſinners here, is in no due concern not to be gathered with them in the other world; for it is vain to think to live with ſinners, and die with ſaints.

5. Lay by your malignity againſt profeſſors of religion, againſt ſerioufneſs, and godly exerciſes. Calmly conſider what ye would be at. Are you really not able to endure any appearance of religion, ſerioufneſs, and godly exerciſes? Then there is nothing for you, but to be gathered with ſinners in the other world, where you will ſee nothing like it for ever. But if you have any the leaſt thoughts or hopes of heaven, you are quite unreaſonable to think to get there, while you bear ſuch a grudge againſt the very firſt draughts of that which is carried to perfection there. I wonder what ſort of a heaven they imagine to themſelves, that have a heart riſing at holineſs; what kind of men and women they expect to ſee there, that are always ſure to have a thruſt at any ſerious perſon here, however they have a vail to caſt over the godleſs and profane.

6. Aſſociate yourſelves with the godly; gather together with thoſe that you would be gathered with in the other world, Pſal. cxix. 63. "I am a companion of all them that fear thee," ſays David, "and of them that keep thy precepts." If you mind to lodge with them at the journey's end, it is reaſonable to travel on the way with them too, and not with thoſe that

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are holding a quite contrary route. Let not the faults you eſpy about them make you deſpiſe their ſociety; there are no faultleſs companions to be had in this world; but it muſt be a dreadful caſt of ſpirit, that makes every body's faults tolerable but theirs. That muſt ſpring from a deep-rooted enmity. But a lover of the King will reverence his children, though in rags; and God tries your love to him by the faults he has left in his people, 1 John v. 1. Pſal. xvi. 2. 3.

7. Do not make light of withdrawing or abſenting from the congregation of the Lord's people in public ordinances. The Sabbath congregations are the thing that in all the earth is likeſt to heaven; and therefore they are that which has moſt of the ſaints heart, Pſal. xxvi. 8. "Lord, I have loved the habitation of thy houſe, and the place where thine honour dwelleth." Let the thoughts of the gathering with the one great congregation in the upper houſe, recommend the gathering together with the congregations in the lower. From whatever principles or motives people forſake the congregations of the ſaints here in public ordinances, they muſt either be gathered with them in the other world, or with ſinners; there will be no ſeparate heaven for them there.

Laſtly, Carefully keep off the way of ſinners here, and let your whole life be a going forth by the foot-ſteps of the flock, Cant. i. 7. 8. Heb. vi. 12. As is your courſe now, ſo muſt your end be. If you go the way of ſinners, in this world, ye will be gathered with them in the other; if ye go the way of ſaints, ye will be gathered with them there.

To enforce this exhortation,

(1.) Conſider the importance of your gathering in the other world, than which nothing can be greater. You have had the other world deſcribed to you in both its parts; and I may obteſt you by all the joys and glories of heaven, that you lay this matter to heart; and by the diſmalneſs of the place, the horrors

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of the ſociety, and the dreadfulneſs of the ſtate of ſinners in hell, that you be in concern that your ſouls be not gathered there with them.

(2.) Make of your other concerns what you will, if you ſee not to this in the firſt place, ye are ruined to all intents and purpoſes, Matth. xvi. 26. "For what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?" Nothing will compenſate this loſs.

(3.) This is the only proper time for that concern, wherein it may be effectual; 2 Cor. vi. 2. "Behold, now is the accepted time; behold, now is the day of ſalvation." If you miſs it, in vain will ye cry; for a deaf ear will be given to all your cries, Prov. i. 24. and downwards.

Laſtly, The gathering there will be eternal, and unalterable for ever; and therefore it highly concerns you now, that your ſouls be not gathered with ſinners then.

Wherefore, upon the whole, let me obtain of you, (1.) That you will take ſome ſerious thoughts of the other world in both parts of it. (2.) That you will inquire what caſe you are in for it. And, (3.) That you will lay down meaſures timely, that your ſouls be not gathered with ſinners there. May the Lord perſuade and incline your hearts unto this courſe,

THE

THE IMPROVEMENT OF LIFE IN THIS WORLD TO THE RAISING A GOOD NAME, THE BEST BALANCE FOR THE PRESENT, FOR THE VANITY AND MISERY OF HUMAN LIFE:

AND

THE GOOD MAN'S DYING-DAY BETTER THAN HIS BIRTH-DAY.

The ſubſtance of ſeveral Sermons preached at Etterick, in the year 1730.

Eccl. vii. 1.

A good name is better than precious ointment; and the day of death, than the day of one's birth.

NEVER man more livelily repreſented the vanity of this world and human life, than Solomon did, whoſe wiſdom and wealth gave him the faireſt occaſion to diſcover the beſt that could be made of it. He repreſents it in its beſt ſhapes, as a very heap of vanity and vexation, in the preceding part of this book. And indeed the vanity of human life is undeniable. Man, as to this world, is born crying, lives complaining, and after all, dies diſappointed. But is there no remedy, no ſolid conſolation in this caſe? Yes, but it muſt be brought from the conſideration of the other world, and this life improved for reaching a happy life there. "A good name is better than precious ointment, and the day of death than the day of one's birth.

The ſcope of theſe words is, to point men away from the vanities of this life, and from this life itſelf, unto ſomething that is better and will give reſt. Is any man affected with the vanity of human life, and would fain know what is beſt for him? Then let him know,

1. A good name is beſt, "better than precious ointment," which was a thing highly prized in the eaſtern countries. A good name is that ſavoury character among good men which riſeth from a good life, caſting

caſting forth its ſavour like good ointment. It is ſaid of Chriſt, Cant. i. 3. that "his name is as ointment poured forth;" but all the ſaints partake of that anointing, Pſal. xlv. 7. "God hath anointed thee with the oil of gladneſs above thy fellows." Wherever grace is, it exerts itſelf in the courſe of a gracious converſation, holy actions, which procure a good name to the party, in ſpite of all that the malice of the world can do. It is not a mere name, which a hypocrite may have; but a name raiſed on a ſolid foundation of grace and true piety.

Now that is "better than precious ointment," *i. e.* the beſt things of this preſent world, that carnal men ſet their hearts on.

(1.) It is better than all the world's wealth, that goes under the name of oil, Deut. xxxiii. 24. "And of Aſher he ſaid,—Let him dip his foot in oil." To do a good action, is better than to gain a great worldly advantage. A courſe of piety, and the juſt character of a holy life, is preferable to riches, Prov. xxii. 1. So the name of poor Lazarus remains ſavoury, while the name of the rich glutton ſtinks.

(2.) It is better than all worldly pleaſures and delights of ſenſe, expreſſed by ointment and perfume, Prov. xxvii. 9. "Ointment and perfume rejoice the heart." The teſtimony of one's own conſcience for godly ſincerity will rejoice the heart more, 2 Cor. i. 12. Lay the perfumed fool on a ſick-bed or death-bed, theſe things avail nothing, while he is galled with the remembrance of an ill ſpent life; but conſcience of integrity will bear up a man in the face of death, 1 John iii. 21. Beloved, if our hearts condemn us not, then have wec onfidence towards God." 2 Sam xxiii. 5. "Although my houſe be not ſo with God; yet he hath made with me an everlaſting covenant, ordered in all things and ſure; for this is all my ſalvation, and all my deſire, although he make it not to grow."

(3.) It

(3.) It is better than all worldly honours, for kings were anointed to teſtify the conferring of that dignity on them. Men cannot carry their worldly honours into the other world with them; death treats the king and the peaſant alike; but the character of piety outlives death, and will be owned and regarded in the other world, Rev. iii. 12. When wicked men ſhall be condemned in their actions in which they applauded themſelves, and others flattered them; the ſaints will receive Heaven's approbation of their holy actions, "Well done good and faithful ſervants."

Wherefore the beſt thing to balance the miſery of human life for the preſent, is to be good, and do good. That is the great leſſon that Solomon gives us here. Look on human life in all the periods of it, childhood, youth, middle age, and old age; and ye will find it is but juſt ſo many ſtages of vanity, whereof ſome are paſt, and others paſſing. Look on it in the various circumſtances of it, proſperity and adverſity, health and ſickneſs, wealth and penury; and you ſhall find it but vanity caſt in different ſhapes. Turn up what ſide of it you will, the young or the old, the ſingle or married ſtate, it is larded with vanity on every ſide. Only, conſider it as an opportunity of being and doing good, and ſo it is a ſubſtantial thing; and ſo very ſubſtantial in that reſpect, that it may well balance all the miſeries that attend it. But take away that, and it is at beſt but an uſeleſs burden, Pſal. lxxxix. 47.

2. Death, the paſſing into the other world, is beſt; the dying-day is beſt, "better than the birth-day." It is hard to believe that; and if men frame their ſentiments according to the prevailing opinion of this world, they will never believe it; but if they frame it according to the doctrine of the other world, they muſt needs believe it as it is repreſented in this text.

Ye have heard that there is another world; a lower part of it, the region of horror; to which death is

the paſſage for ſinners, whoſe dying day muſt therefore be their moſt doleful day, in the view of which ye have been exhorted to cry, "Gather not my ſoul with ſinners." But ye have heard alſo, that there is a higher part of that world, a region of perfect bliſs and happineſs, to which death is alſo the paſſage for ſaints or perſons that have got the good name; now if you believe that doctrine, you muſt needs conclude from it, that the day of ſuch a one's death is better than the day of his birth, which is the thing here meant. And ſince we have offered a view of the dark ſide of the cloud, the gathering with ſinners in the other world; it is juſt we offer a view too of the bright ſide of the cloud, the gathering with ſaints there.

There is a compariſon here of two of the days of human life, both of them ſpecially remarkable. The one is the firſt day of our life here, the birth-day, wherein we come into this world out of the womb. The other is the laſt day of our life here, the death-day, wherein we go out of this into the other world. The queſtion is, Which of the two is the beſt day, the moſt deſirable in itſelf? The ſubject is determined in the firſt clauſe, to be the man with the good name, who has been ſavoury in his life, being and doing good. And Solomon decides the queſtion with reſpect to ſuch a one, roundly telling us, The day of death is better than the day of *his* birth, *Heb.* namely, the man with the good name. When he came into the world at his birth, his friends rejoiced, they thought it a good day; when he goes out of this world into the other, they mourn, thinking it a ſad day. But think they as they will, it is the beſt day of the two; and were it not the partition betwixt the two worlds, we would ſee it to our conviction.

Wherefore the beſt thing to balance the miſery of human life for the future to a good man, is to die, and leave this world and the life in it. That is the leſſon we are taught here. The weight of glory that death

death will bring him to in the other world, will abſolutely downweigh all the miſery of life here. The bliſs of the lodging he comes to there, will more than compenſate all the hardſhips of the way; that he ſhall ſay, "O that happy life in the lower world, that made way for my entrance hither into this upper world! Who would not gladly have embraced Methuſelah's tack of that life, for to get this!"

From the text thus explained, ariſeth the two following points of doctrine, *viz.*

DOCT. I. *The improving of our life in this world to the raiſing up a well-grounded good name and ſavoury character in it, is the beſt balance for the preſent for the vanity and miſery attending our life, better than the moſt ſavoury earthly things.*

DOCT. II. *To one who has ſo lived, as to obtain the good name, his dying-day will be better than his birth-day, quite downweighing all the vanity and miſery of life in this world.*

I ſhall ſpeak to each of theſe in order.

DOCT. I. *The improving of our life in this world to the raiſing up a well grounded good name and ſavoury character in it, is the beſt balance for the preſent for the vanity and miſery attending our life, better than the moſt ſavoury earthly things.*

In diſcourſing from this doctrine, I ſhall,

I. Lay before you ſome things ſuppoſed in it.

II. Shew what is the well-grounded good name, that is the balance of the vanity and miſery of this life.

III. What is the improvement of life, whereby that good name may be raiſed.

IV. Confirm the point, That this improvement of life is the beſt balance for the preſent for the vanity and miſery attending our life, better than the moſt ſavoury earthly things.

V. Make ſome improvement.

I. I SHALL lay before you ſome things ſuppoſed in the doctrine.

1. It ſuppoſeth that there is a vanity and miſery that is the inſeparable attendant of human life in this world. No man in life is free of it, nor can be, Pſal. xxxix. 6. "Surely every man walketh in a vain ſhew." No circumſtances of life can avail to the ſhifting it off; it accompanies the crown and ſceptre, as well as the beggar's ſeat on the dunghill, Eccl. i. 2. "Vanity of vanities, ſaith the preacher, vanity of vanities, all is vanity." Pſal. xxxix. 5. "Verily every man at his beſt ſtate is altogether vanity." Men may change their wilderneſs-ſtation, but while here will ſtill be in a wilderneſs. They may get out of one vanity and miſery, but it will always be but a falling into another.

2. Every man will find himſelf obliged to ſeek for ſome allay of that vanity and miſery of life, that he may be enabled to comport with it, Pſal. vi. 6. This makes a buſy world, every one ſeeking ſomething to make his hard ſeat ſoft. For the whole world is in a ſickly condition of ſpirit, witneſs their need of the great Phyſician, Mat. ix. 12. Hence there is a mighty reſtleſſneſs, turning and ſhifting from one thing to another, for ſome allay of the preſent uneaſineſs.

3. It is natural for men to ſeek an allay to the vanity and miſery of life, in earthly things, Pſal. vi. 6. "There be many that ſay, Who will ſhew us any good?" They ſeek precious ointment, as it were, to maſter the rank ſavour that is about human life. For this cauſe the pleaſures, profits, and honours of the world are ſought after, and employed as plaſters for that ſore; that, by means of them, they may be enabled to comfort with the vanity and miſery of life.

4. But the beſt of earthly things will make but a ſorry plaſter for that ſore; they will not be able to balance the vanity and miſery of life, but with them all life may be rendered ſapleſs, through the predominant

minant vanity and misery of it. All Haman's honours were not able to season life to him, while Mordecai bowed not; neither could Ahab's kingdom, in the want of Naboth's vineyard; nor Belshazzar's festival joys and pleasures, while the handwriting was seen on the wall. That way is but seeking to allay one vanity with another; a dead fly will make the ointment itself stink; a day's pleasure will not balance an hour's pain; nor honour for years, blot out the disgrace that a moment fixes.

Lastly, Howbeit, the improving of life to the raising a well-grounded good name, will balance the vanity and misery of life effectually; so that he who has reached that kind of living, has what is well worth the enduring all the miseries of life for. There is an excellency and good in it, that downweigh all the evils attending life.

II. I SHALL shew what is the well-grounded good name, that is the balance of the vanity and misery of human life. It is the name of religion, raised from the reality thereof in the person that has the name. And it is, I say,

1. The name of religion, and no less; for there is nothing truly good separate from religion, Matth. vii. 18. Men have attempted to raise themselves a name from other things, some from their wealth, some from their wit, valour, buildings, beauty, *&c.* But these may make a vain name, which at death will go out with a stink without religion. Only religion can make a good name, being the only thing of value with a good God, and among good men; without which all things else will be but cyphers, the name of nothing.

2. It is raised on the reality of religion, and no less; for a mere shew of religion is but a vain and empty thing, which will dwindle to nothing with other vanities. That will make but a name before

men, not before God; "I know you not," ſaid the Bridegroom to the fooliſh virgins, Matth. xxv. 12. They come under the name of virgins, but Chriſt will not know them by that name.

We may take up that good name in three parts.

1. *Friend of God*, Jam. ii. 23. That is the part of the good name, that deſigns the man's ſtate of peace and reconciliation with God through Chriſt. There is no good name without this, Jam. iv. 4. And this is the name put on all endowed with true religion, John xv. 14. a name better than ſons and daughters, in whom mens name is preſerved, Iſa. lvi. 5.

2. *Faithful to the Lord*, Acts xvi. 15. That deſigns the man's temper and way towards God. He is a ſincere and upright Chriſtian, endeavouring to approve himſelf to God in all things. He makes the will of God his rule, the word of God his oracle, the love of God his principle, and the glory of God his chief end in life. A noble name, that God will know him by, in the other world, Matth. xxv. 21. "Well done thou good and faithful ſervant," *&c.*

3. *Uſeful to men*, ſerving his generation, Acts xiii. 35. That deſigns the man's temper and way towards his neighbour. He is not a common nuiſance of ſociety, enſnaring and miſchievous to thoſe about him, whereby ſome make themſelves a name that will rot, Eccl. ix. ult. Nor yet an uſeleſs member of ſociety, concerned for none but himſelf. But a profitable member, laying out himſelf to do good to others as he has acceſs, Eſth. x. ult.

This is that good name that is the beſt balance for the preſent, for the vanity and miſery of human life.

III. We come next to ſhew what is the improvement of life, whereby that good name may be raiſed. This is a weighty point that nearly concerns us all, to know thoſe things that will make our life ſavoury before God and men. I ſhall unfold it in the following

ing

ing particulars. If you would raiſe up to yourſelves that good name in life,

Firſt, Improve your life by a perſonal and ſaving entering into the covenant of grace, and uniting with Chriſt, by believing on his name. Here are three things which we have acceſs to in this life, as vain and miſerable as it is, and in it only; and if we ſo improve it, we will be called friends of God.

1. Perſonally entering into his covenant, Iſa. lvi. 4, 5. "For thus ſaith the Lord unto the eunuchs that keep my Sabbaths, and chooſe the things that pleaſe me, and take hold of my covenant; even unto them will I give in mine houſe, and within my walls, a place and a name better than of ſons and of daughters; I will give them an everlaſting name, that ſhall not be cut off." The name of your father Adam's houſe, given you at your birth into this world, is ſtranger and enemy to God, Eph. ii. 12. Rom. viii. 7. In the goſpel God's covenant of peace is offered to you; conſider while you are in life, what you are doing, and take hold of that covenant, with all the ſerioufneſs and awful ſolemnity ye are capable of in life. So ſhall ye get the good name, the new name, friend of God, as confederate with Heaven, Eph. ii. 12, 13. If ye aſk how ye ſhall do that? the anſwer is,

2. Unite with Chriſt. He is the head of the covenant, and we enter into it by uniting with him, John x. 9. "I am the door; by me if any man enter in, he ſhall be ſaved." Iſa. xlix. 8. "I will give thee for a covenant of the people." Uniting with Chriſt, thy ſoul ſhall be wrapt up in the bond of the covenant of grace, made with him, for him and his; even as thy relation to Adam wraps thee up in the bond of the covenant of works, made with him for him and his. Come then, thou art now in life, improve it to thy union with Chriſt; ſo ſhalt thou have a ground whence the good name muſt infallibly riſe, Col. i. 27. "Chriſt in you, the hope of glory." Make this the buſineſs of

your

your life in the firſt place, to get Chriſt in you. Live and travail for this, Gal. iv. 19. It alone is able to balance all the miſery of life. If ye aſk, how ye ſhall unite with Chriſt, the anſwer is,

3. Believe on his name; that is the way to unite with him, Eph. iii. 17. "That Chriſt may dwell in your hearts by faith." Believing on him, thou ſhalt be in a ſtate of union with him, as the branches with the vine, and the ſuperſtructure with the foundation; ſo ſhalt thou be called by a new name, the good name. John i. 12. "As many as received him, to them gave he power to become the ſons of God, even to them that believe on his name."

Queſ. But what is it to believe on his name?

Anſ. 1. To believe the goſpel-report; namely, That Chriſt is by his Father's appointment the Saviour of the world, and your Saviour to ſave you from ſin and wrath, Iſa. liii. 1. "Who hath believed our report?" compared with 1 John iv. 14. "And we have ſeen and do teſtify, that the Father ſent his Son to be the Saviour of the world." and v. 11. "And this is the record, that God hath given to us eternal life; and this life is in his Son." Set yourſelf to believe this; ye will not find it ſo eaſy, as you imagine perhaps. But it is impoſſible to receive Chriſt, or believe on him, without believing this firſt, John iii. 27. "A man can receive nothing, except it be given him from heaven."

2. To truſt on him accordingly, that he will ſave you from ſin and wrath, freely by his grace, through his righteouſneſs, blood, and Spirit, Acts xv. 11. "We believe that through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved." Rom. i. 17. "Therein is the righteouſneſs of God revealed from faith to faith. Set yourſelf to this; for herein the uniting nature of faith lies, inaſmuch as in this act of truſting on him, the ſoul is, (1.) Divorced from ſin, as well as careful to eſcape wrath; the heart being alienated from ſin, ſet to be rid of it and made holy, which is the immediate

mediate effect of ſaving illumination, the diſcovery of Chriſt made to the ſoul in the goſpel by the Spirit working faith, 1 Cor. ii. 4, 5. Matth. xiii. 45, 46. (2.) Carried wholly off its own bottom for theſe ends, ſelf-confidence, creature-confidence, law-confidence; *i. e.* confidence in any work or good qualification of our own, are all undetermined together by a touch from heaven's hand; ſo that the ſoul has not one foot left to ſtand on, not a twig without or within him to grip to before the Lord but Chriſt alone, and what is in Chriſt, his free grace, righteouſneſs, blood and Spirit, Phil. iii. 3. (3.) Laid wholly on Chriſt for theſe ends, as the ſtones of the building on the foundation, cleaving and clinging to him, relying on him, who if he ſhould fail it, all would come down together. But it is impoſſible that ſuch an event ſhould take place, ſince Chriſt is the foundation ſtone laid by his Father, to bear all the weight of ſinners laid on him; and therefore knits with the ſoul laid on him, and ſecures it for ever, 1 Pet. ii. 6.

Improve your life then to a perſonal and ſaving entering into the covenant of grace, and uniting with Chriſt by believing on his name. So you ſhall have the good name which ye ſhall never loſe, that will balance all the vanity and miſery of life, and make your dying day better than your birth-day.

Secondly, Improve your life to a living a life of faith in this world; ſo ſhall ye get the good name, "Faithful to the Lord;" Gal. ii. 20, "The life which I now live in the fleſh, I live by the faith of the Son of God." Rev. xvii. 14. "They that are with him, are called, and choſen and faithful." All the improvement moſt men make of life, is to live a life of ſenſe, eat, drink, do worldly buſineſs, ſport, play, *&c.* So all that they make of life, is the life of a beaſt, which have the delights of ſenſe in greater perfection than what they for their hearts can reach. And ſo their name ſhall be written, in the earth, an ill name, a diſgraceful

diſgraceful name, Luke xii. 20. Jam. iv. 3, 4. But live ye a life of faith, and ſo ye will make of your life the life of a Chriſtian, a ſaint, a child of God, an heir of glory, a faithful ſervant to the Lord.

Now to raiſe up the good name, "Faithful to the Lord," by a life of faith, your faith muſt caſt your life into the following mould, which will be impracticable but by faith.

1. Let it be a life of believing and dependance on God in Chriſt for all. Live believing his word in all parts of it, 2 Chron. xx. 20.; believing the divine authority, equity, and goodneſs of his commands, Pſal. cxix. 128. the faithfulneſs and certainty of his promiſes, Rom. iv. 20, 21. the juſtice and truth of his threatenings, Iſa. lxvi. 2. Depend entirely and truſt on him at all times, Iſa. xxiv. 4. for all things you need, Prov. iii. 5, 6. for happineſs, light, ſtrength and ſucceſs in temporals and ſpirituals. Depend on him alone while ye live.

(1.) For your happineſs and ſoul's reſt, Heb. iv. 3. Never expect it from the moſt promiſing creature, but look for it firmly from a God in Chriſt, Pſal. xvii. ult.

(2.) For light to know your duty in all the ſteps of your way. Never venture yourſelf to your own management, be the way never ſo plain, Jer. x. 23. for at that rate ye may ſtumble in an even road. But let your hope be in the promiſe, Pſal. xxxii. 8. "I will inſtruct thee, and teach thee in the way which thou ſhalt go; I will guide thee with mine eyes."

(3.) For ſtrength to perform every duty in life to God or man. Lean not to your own ſtock of ſtrength and reſolutions. The good name is that of a branch, not of a root, 2 Tim. ii. 1. John xv. 5. And ſo no duty whatſoever that God calls you to, ſhall be above your reach as to acceptable performance, Phil. iv. 13. "I can do all things through Chriſt which ſtrengtheneth me."

(4.) For

(4.) For your ſucceſs in all ye ſet yourſelves to in your temporal and ſpiritual concerns, Joſh. i. 8, 9. Remember always that Heaven keeps the negative over us in all our attempts, Lam. iii. 37. Hence it is ſaid, "The race is not to the ſwift, nor the battle to the ſtrong," *&c.* Eccl. ix. 11.

2. Let it be a life of devotion, Pſal. cxix. 38. That makes a part of the good name in the Bible, deſpiſe and ſcoff at it who will, Luke ii. 25. of Simeon it is ſaid, he was juſt and devout. And the name of devout Chriſtians will be in honour, when the memory of the profane ſhall rot. Let it be a life of devotion.

(1.) In reſpect of the truths of God made known to you, reckoning every truth ſacred, and cleaving thereto againſt all hazards and oppoſition, Prov. xxiii. 23. I do not adviſe you to break with every one that is not of your mind, but only to quit no truth to any. This the apoſtle directs, Phil. iii. 15, 16. "Let us therefore as many as be perfect, be thus minded; and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you. Nevertheleſs, whereto we have already attained, let us walk by the ſame rule, let us mind the ſame thing." And devotion leads to it. It is a part of the comfort at death; hence Paul ſays, 2 Tim. iv. 7. "I have fought a good fight, I have finiſhed my courſe, I have kept the faith."

(2.) In reſpect of the worſhip of God, Phil. iii. 3. If you have a father, you muſt honour him; if a maſter, you muſt regard him; otherwiſe you will have a very ill name, and you will ſmart for it. Ye have a God that made you, if ye live regardleſs of him, where is your good name, what kind of a day can ye imagine the day of death will be to you? But be devout worſhippers of him, in ſecret, private, and public, ſhewing reverence in the frame of your heart and outward geſtures; ſo ſhall ye have the good name.

3. Let it be a life of heavenly-mindedneſs, and contempt of the world, Phil. iii. 20. So Enoch got the good

good name of walking with God, Gen. v. 24. and the worthies, Heb. xi. 13,—16. Covetouſneſs and worldly-mindedneſs in profeſſors of religion mars their good name, Phil. iii. 19. It was a noble teſtimony that Luther had from his enemies, *Germana illa beſtia non curat aurum.* Friends of the world cannot be faithful to God.

4. Let it be a life of Chriſtian deportment under trials and afflictions in life. Every body will have ſomething laid before them for their trials, wherein they muſt ſtand candidates for the other world, to be diſpoſed of there as they acquit themſelves in their trials for it here, Rev. iii. 21. So patience, reſignation, holy chearfulneſs under the croſs, are neceſſary to raiſe the good name, Jam. i. 4. And by an unbecoming carriage under the croſs, people may loſe all the good name they had before, Mark x. 21, 22. Wherefore the exhortation is, "My ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him," Heb. xii. 5.

Laſtly, Let it be a life of uprightneſs, the ſame where no eye ſees you but God's, as where the eyes of men are upon you. The faith of God's omniſcience leads to this; hence Joſeph ſaid when tempted to ſin by his lewd miſtreſs, Gen. xxxix. 9. "How can I do this great wickedneſs, and ſin againſt God?" O what name do the practiſers of ſecret wickedneſs think they will have with God, who are at liberty to ſin if they can do it unſeen of men? God will read out their name with diſgrace before all the world at length, Prov. xxvi. 26. "Whoſe hatred is covered by deceit, his wickedneſs ſhall be ſhewed before the whole congregation.

Thirdly, Improve your life to a living a life beneficial to mankind, profitable to your fellow-creatures, diffuſing a benign influence through the world, as ye have acceſs; ſo that when you are gone, the world may be convinced they have loſt an uſeful member that

that ſought their good; ſo ſhall ye have the good name, "Uſeful to men," Acts xiii. 36. But there is a fourfold life that will never raiſe this name.

1*ſt*, The *noxious* life, that ſome live in the world like foxes in the mountains, biting, devouring, and worrying others; they cauſe their terror in the land of the living, but will leave their name for a curſe. Better one had never been in the world, than to be in it for miſchief; to be in it, as mice and rats are in it, deſtroying much good.

2*dly*, The *triſling* life, that ſome live in the world, like the leviathan in the ſea, Pſal. civ. 26.; laughing, ſporting. playing, idling, and trifling away a life-time, without doing any ſubſtantial good for themſelves or others. Such make their life a dream, and their death will be a terrible awakening.

3*dly*, The *ſelfiſh* life, that ſome live in the world, like the oyſter within its own ſhell, careful for nothing but their own ſweet ſelf, Phil. ii. 21. The world will be at no loſs for the want of them, reaping no advantage by the having of them. If they were to go out of the world, there is none before them in heaven that ever they helped a ſtep forward to it, to receive them into everlaſting habitations, Luke xvi. 9.

4*thly*, The *carnal earthly* life, that ſome live in the world, like the mole ever digging in the earth, never looking upward. Theſe are buſy in life, but doing nothing, nothing to the purpoſe of a better world. They may indeed be ſome way uſeful to others, but then it is only as the brutes are uſeful in things of this world. But that will never raiſe men the name of Chriſtian uſefulneſs.

But there is an edifying life that will raiſe it, 1 Cor. viii. 1. "Charity edifieth." The love of our neighbour ſpringing from the love of God, will ſet men to ſeek the good of their neighbours, and ſo edify or build up the world, in which live ſo many to deſtroy and pull down. If we live to ourſelves, we will die to our-

ſelves too. But let us know that we are to live in this world for the honour of God, and for the good of mankind our fellows in it; and we miſs the moſt noble end of human life, ſo far as we miſs of theſe.

There is reaſon that every one aſk himſelf, For what uſe am I in the world? How do I fill up my room in it for the common good? And if we mind for happineſs in the other world, we muſt ſet ourſelves to be uſeful to men in this world, and live to be uſeful in it, Rom. xiv. 19. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." Chap. xv. 2. "Let every one of us pleaſe his neighbour for his good to edification." We are members one of another; and that member that is not uſeful for the reſt, is a rotten member, to be cut off.

Object. Magiſtrates and miniſters may, but what acceſs have we to be uſeful to the world, or to raiſe up that good name to ourſelves? *Anſ.* Follow theſe rules of life, and ye ſhall raiſe to yourſelves the good name, how private ſoever ye be.

1. Caſt the world a copy by your good example, Matth. v. 16. "Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven." Many an ill example is ſet before them for their deſtruction, Matth. xviii. 7. Give them your good example yet for their edification; and live as meanly and privately as ye will, ye ſhall be as uſeful in the world, as a beacon is at ſea letting ſhip-men ſee the rocks they are to hold off, Phil. ii. 15, 16. "That ye may be blameleſs and harmleſs, the ſons of God, without rebuke, in the midſt of a crooked and perverſe nation, among whom ye ſhine as lights in the world; holding forth the word of life." And give them a good example,

(1.) Of *devotion* and piety towards God, in a ſtrict and religious obſervance of your duty towards him. This will be a practical teſtimony for him, a light

that

that will condemn the world's profane contempt of him, Prov. xxviii. 4.

(2.) Of *exact juſtice* and truth, in all your doings and ſayings with men, Zech. viii. 16. "Speak ye every man the truth to his neighbour; execute the judgement of truth and peace in your gates." The world is ſunk in a gulf of injuſtice and falſehood, and the multitude of thoſe that make no conſcience of juſtice in their deeds and truth in their words, is ſo great, that they are thought nothing of. Come, row againſt this ſtream.

(3.) Of *ſobriety* in moderating your own paſſions, with a ſpirit of peacefulneſs, meekneſs, and forbearance, Matth. xi. 29. This is neceſſary for the good name, and without it it will be marred, Prov. xxv. ult.

This is a life-preaching of the goſpel to the world, to which every one of you has acceſs, Tit. ii. 11, 12. "For the grace of God that bringeth ſalvation, hath appeared to all men; teaching us, that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world." And that is an uſeful man in the world, that on good grounds can ſay, when he is to leave it, with the apoſtle, "Ye are witneſſes, and God alſo, how holily, and juſtly, and unblameably we behaved ourſelves among you that believe," 1 Theſſ. ii. 10.

2. Be of a beneficent diſpoſition, diſpoſed to do good to mankind as you have acceſs, Gal. vi. 10. Some are of the houſehold of faith, have a ſpecial concern to do good to them; others are not, ye muſt have a concern for them too; though they are not ſaints, they are men of the ſame common nature with yourſelves, Luke vi. 35. We ſhould greedily embrace an opportunity of doing good to others, thinking with ourſelves, That is the proper buſineſs of our life. And be diſpoſed to do good,

(1.) In temporals as ye have acceſs, Heb. xiii. 16. "But to do good, and to communicate forget not; for with

with ſuch ſacrifices God is well pleaſed." There is no body but ſome one time or way or other may be profitable to others. The duties of humanity are of great uſefulneſs in the world, being kind, merciful, and compaſſionate to them that are in diſtreſs, or need, Col. iii. 12. It has a great encouragement by promiſe, Prov. iii. 9, 10. Pſal. xli. 1. *&c.*

(2.) In ſpirituals. There are none of the children of Adam, but have immortal ſouls that muſt live for ever. And true grace is natively communicative, as one candle ſerves to light another, Gen. xviii. 19. "I know him," ſays God of Abraham, "that he will command his children, and his houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgement." And ſays the woman of Samaria to the men of the city, John iv 29. "Come, ſee a man which told me all things that ever I did; is not this the Chriſt?" So ye ſhould be ready to be uſeful to others, according to their ſpiritual exigence, inſtructing the ignorant, warning the ſecure, encouraging good motions, bearing down bad ones, *&c.*

3. Lay out yourſelves to forward the uſefulneſs of others, 1 Cor. xvi. 10, 11. Whomſoever ye ſee diſpoſed and employed to be uſeful, help them forward, facilitate their work, ſtrengthen their hands what you can, ſo ſhall ye be uſeful to the greateſt purpoſes at ſecond hand. The water cannot grind the corn, but it can turn about the wheel, and the wheel the millſtone, and ſo the millſtone will grind it, and ſo the water is uſeful for grinding, in ſuch ſort that when it fails there is no doing it. So the meaneſt of the Coloſſians could be uſeful for declaring the myſtery of Chriſt, Col. iv. 3. "Withal, praying alſo for us, that God would open unto us a door of utterence, to ſpeak the myſtery of Chriſt, for which I am alſo in bonds." People generally think little of weakening the hands of thoſe that are uſeful; but I have often thought that it is one of the moſt miſerable uſes of being in the

the world, to be in it for a weight hung upon them that would be uſeful. Matth. xiii. 13.

Laſtly, Be conſcientious in the performance of the duties of your ſtation and relations, 1 Cor. vii. 24. "Brethren, let every man wherein he is called, therein abide with God." That is the ſphere of uſefulneſs that God has allotted to you; every one may be uſeful that way; and no body can be uſeful otherwiſe, whatever they may vainly imagine. It is exemplified in the caſe of the prieſts, Mal. ii. 6. of wives, 1 Pet. iii. 1. and of ſervants, Tit. ii. 9, 10. To pretend to uſefulneſs without our ſphere, is the effect of pride and preſumption, and is the ſame abſurdity in moral conduct, as it would be in nature for the moon and ſtars to ſet up for the rule of the day, the ſun contenting himſelf with the rule of the night.

Thus ye have the improvement of life, by which the good name may be raiſed.

IV. I proceed to confirm the point, That this improvement of life is the beſt balance for the preſent, for the vanity and miſery attending our life, better than the moſt ſavoury earthly things. And here I ſhall ſhew,

1. That it is the beſt balance for the preſent, for the vanity and miſery of life.

2. That it is better than the beſt and moſt ſavoury earthly things.

Firſt, I am to ſhew, that this improvement of life is the beſt balance for the preſent, for the vanity and miſery of life.

1. Hereby a man anſwers the end of his creation, for which he was ſent into the world; and ſurely the reaching of ſuch a noble end is the beſt balance for all the hardſhips in the way of it. The merchant toils in travelling, the huſbandman in ploughing and ſowing; but the gaining of their end downweighs all that toil to them. The chief end of man's life in the world is to enjoy God as our friend, to be dutiful and faithful to him as our Benefactor, and uſeful to men our fellow creatures; if we reach that noble end, what mat-

ter what hardſhips we made thro' unto it? If we miſs it, we have nothing that will counterbalance them.

2. It brings ſuch a ſubſtantial and valuable good out of our life, as will downweigh all the inconveniencies that attend our life in the world. Gather the vanities and miſeries of human life together, its frailties, weakneſſes, diſappointments, croſſes, *&c.* they will make a great heap; and put them in the balance with bare life itſelf, with mere worldly comforts and conveniencies, they would downweigh it, Pſ. lxxxix. 47. One may ſay, theſe comforts are not worth the living for, at the rate of that vanity and miſery that attend them. But here are three things, namely, our own happineſs in God's favour, the honour of God, and the good of mankind; any one of theſe, and much more all of them together, is worth living for under all the inconveniencies of life, and will downweigh all the miſery of life in this world; there being more good in the one, than there is evil in the other.

3. It brings ſuch valuable good into our life, as more than counterbalanceth all the vanity and miſery of it. And that is, (1.) A preſent comfort and ſatisfaction, within one's ſelf, 2 Cor. i. 12. The ſoul-ſatisfaction there, is in the reflection, that God is one's friend, that they have got ſomething done for the honour of God, and for the good of their fellow-creatures, is enough to counterbalance the vanity and miſery of life, Prov. xiv. 14. (2.) A future proſpect, namely, of complete happineſs, which muſt needs turn the ſcales entirely, be the miſeries of life what they will, Rom. viii. 35,—39.

Laſtly, That good name well grounded is a thing that may coſt much indeed, but it cannot be too dear bought, Prov. xxiii. 23. Whatever it coſt you, you will be gainers, if ye get it, Phil. iii. 8. Let men and devils raiſe the market to the higheſt pitch they can to increaſe the difficulty of your obtaining it, they can never raiſe it ſo high as to give you ground to ſtop bidding for it. This has been the concurring teſtimo-

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ny of all the ſaints, confeſſors, and martyrs from the beginning, Heb. xi. 1,—39.

Secondly, I ſhall ſhew that this improvement of life is better than the beſt and moſt ſavoury earthly things.

1. It will give a greater pleaſure to the mind, than any earthly thing can do, Prov. iii. 17. Pſalm iv. 7. 2 Cor. i. 17. This appears in its bearing up the heart, under the greateſt trials and hardſhips. What can all the delights of ſenſe, profits and pleaſures of the world, avail a dying man? But this good name rejoiceth the heart in the face of death. This made confeſſors joyful under the loſs of their ſubſtance, and martyrs chearfully embrace flames and gibbets.

2. It will laſt longer than they will all do, Pſalm cxii. 6. Abraham was rich in ſilver and gold, and Job in ſtocking: but theſe things of theirs are all gone now, but their good name they raiſed to themſelves is yet to the fore. All earthly things have a principle of corruption in them, ruſt eats the ſilver, moths eat the fine clothes, and our bodies themſelves will rot; only the good name is incorruptible, and will not be eaten up either by the teeth of malice or time, Iſ. lvi. 5.

3. It is the only thing we can keep to ourſelves in the world to our advantage, when we leave the world. We muſt all leave the world, and then whatever riches, wealth, honours we have in it, we muſt leave them to others; only what name we leave behind us, we will keep to ourſelves when we are gone, we will be our own heirs in that, Mat. vi. 19, 20. If it be an ill name, there is our diſadvantage; we leave nothing to ourſelves in the world, but what ſtinks in it. If it be the good name, it will be ſavoury after us, when we are away. So,

4. The good name will, after we are away, be ſavoury in the world, when the things that others ſet their hearts on will make them ſtink when they are gone. How ſavoury is the name of Lazarus, Luke xvi. at this day, notwithſtanding all his poverty and ſores? How is the name of the rich man buried with himſelf, known only

ly by his being a ſenſual gluttonous man, a name that every one abhors? Days have been, wherein ſome have been rigid oppreſſors, and raiſed wealth to themſelves that way; while others were patient under their oppreſſions. There have been great and honourable men in the world, ſome of them ſitting on a throne, who lived in whoredom, perſecution, blood, and murder; while others have Chriſtianly ſubmitted to be pent up in priſons, ſhot, hanged on gibbets by their orders; they are all gone now, the oppreſſors and perſecutors, as well as the oppreſſed and perſecuted. I appeal to the conſcience of every one, which of their names is moſt ſavoury now, and which of the two would ye chuſe for yourſelves if ye could?

Laſtly, The good name will go farther than the beſt and moſt ſavoury things of the earth. Mary pours a box of precious ointment on Chriſt, which no doubt ſent its ſavour through the whole houſe; but Chriſt paid her for it with the good name, that ſhould ſend its ſavour through the whole world, Matt. xxvi. 13. "Verily I ſay unto you, Whereſoever this goſpel ſhall be preached in the whole world, there ſhall alſo this, that this woman hath done, be told for a memorial of her." But ye may think, we can have no hope that ever our good name will go that wide. That is a miſtake; for if we raiſe ourſelves the good name, it will certainly be publiſhed before all the world at the laſt day, Rev. iii. 5. and we will carry it over the march betwixt the two worlds into the other world, ver. 12. The name of kings, princes, nobles, gentlemen, *&c.* will go no further with people than this world: there will be an abſolute levelling of mankind in the other world; theſe great names will not take place there, but the good name will, and make the only difference.

I come now to the improvement of this ſubject.

USE I. Of information. This doctrine informs us that,

1. There is a way to get the vanity and miſery of this life balanced even for the preſent; ſo that one may

may get a sufficient sweetening to all the bitterness of it, that they may not quite weary of life, but patiently wait their change. This discovery should be very acceptable, because it is seasonable, to all; and all should set themselves to the improving of it, as needing it.

2. That way is only the way of a religious life, in faith and holiness. By such a course, and no other, can the good name be raised. It is not being great, but good; not being high, but useful, that will raise it. In vain do men think to make themselves a name by their wealth and honour, while they are not careful to improve these to the glory of God and the good of others; for all they will get thereby will be but a blaze of a name, that will soon go out with a stink; or to balance the miseries of life, by the chace of worldly profits and pleasures; but these they will find attended with vanity and misery. But faith and holiness will make a lasting good name.

3. People ought to be concerned for a good name as a most precious thing; and therefore both to be and appear good, both to have a holy practice and a holy profession; the latter as well as the former being necessary to raise it, and the former as well as the latter. A holy practice without a holy profession is a contradiction; for the one is a necessary part of the other, which is a light that must needs discover itself, Matth. v. 16. Psalm ii. 15. 16. A holy profession without a holy practice is Pharisaical and hypocritical; and the name it will raise being without a root, will be but for a moment, and that before men only.

4. The right improving of life is the way to the good name. It is the way to obtain it, and secure it. Thus every one has access to it, Isa. lvi. 4, 5. "For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant," *&c.* Sons and daughters must die themselves, and their name be extinct; flourishing families may soon be rooted out. But a life rightly

rightly improved will leave a savoury name when it is at an end; and will keep up the name of those that have neither son nor daughter, and that for ever.

Use II. Of reproof to,

1. Those who are in no concern for a good name. It is pitiful trifling indeed for men to hunt for an empty name before the world, in the way of vain-glory, Matth. vi. 2. But they that live careless of a well-grounded good name, being careless of their name, are careless of their souls too. They value not what he thought or said of them never so truly, so that they can but please themselves, and satisfy their own lusts for the present; that is the life of brutes concerned only for the present times, not for the time after death. It is a sad life, to live a life of sin, and afterward to leave our name for a curse.

2. Those who set up for a name, but are in no concern to improve their life for the honour of God and good of mankind. They will never get the good name that way; they may get a vain name, or an ill name. Faith and holiness are the only pillars to rear up the good name upon.

2. Those who, under the vanity and misery of life, seek for this and the other comfort of the world to support them, but never set themselves to a Christian improvement of life to balance their afflictions and hardships. That is to be solicitous for cure, and yet to stand off from the sovereign never-failing remedy.

Use ult. Of exhortation. Let the vanities and miseries attending this present life move and engage you to improve life for raising up to yourselves the good name, as the best thing to balance them for the present. Seriously consider the vanity and misery of life, and let the view of them be a spur to a Christian improvement. And for this cause consider,

1. What a vain and miserable thing your life on earth is, if you make not something of it for an after life, Psal. xxxix. 6. It is a fleeting, passing vanity, a vapour, a puff of wind that will soon be away

e bloom of youth ſoon fades, its vigour decays, and
n goes as faſt down as ever he roſe up, and ſome-
es is pulled down ſuddenly. Every age and con-
ion is attended with ſo many miſeries thereto al-
d, that there is no reſt in any part of it.

2. There is no cure for the vanity and miſery of
e to drive them away. Men are ſtill working at
at indeed; but in vain, Eccl. i. 15. "That which is
ooked cannot be made ſtraight; and that which is
anting cannot be numbered." Ye may as well think
turn the winter into ſummer, and clear the air of
idges flying about in a warm ſummer-day. The
moval thereof is reſerved for the other life in the
her world; but while men live in this world, there
ill be vanity and miſery attending them.

3. The only thing valuable in this life, is, that it is
n opportunity for raiſing a good name, that may paſs
with us into the other world. That is an advantage
f this life that is not in the other, Eccl. ix. 10. Iſa.
xxviii. 19. Take it by this handle, and you have
t as a valuable good among your hands; a ſeed-time
or eternity, an apprenticeſhip for heaven, a tide for
Immanuel's land.

4. Every piece of the vanity and miſery of this life,
hat comes on you, is a providential call to you to
improve it as ſuch an opportunity. The language
thereof is, "Ariſe, depart, this is not your reſt,"
Cant. iv. 8. "Come with me from Lebanon, my
ſpouſe, with me from Lebanon; look from the top of
Amana, from the top of Shenir and Hermon, from the
lions dens, from the mountains of the Leopards."
Every thorn of uneaſineſs you find in life, is a warn-
ing to you to leave ſeeking your ſatisfaction in the
empty creation, and to take up your ſouls reſt in God.

5. To improve it ſo will give a preſent eaſe and
relief under the burden; though it will not take it
of your back, it will ſtrengthen you, and make you
go more lightly under it, 2 Cor. iv. 17, 18. It will
give

give you more effectual conſolation under them, than all the comforts of the world can. Though ye will ſtill be in life but as pilgrims, yet it will give you a ſong in the houſe of your pilgrimage.

6. It will ſecure you a happy life in the other world, where none of theſe vanities and miſeries ſhall ever have place any more for ever. Thus ye will lay up treaſure in heaven which cannot be loſt, Mat. vi. 19, 20. Now is the ſeed-time, then will be the eternal reaping of what is now ſown, Gal. vi. 8.

Laſtly, If ye do not ſo improve it, you will never taſte the happineſs of life. You will loſe the preſent life as to any true happineſs therein, though you may deceive yourſelves with the ſhadow of happineſs therein; yet the truth is, you have no ſufficient balance for the vanity and miſery of life, which you can not miſs. And then your life in the other world will be a life of unmixed miſery, a thouſand times worſe.

To help you to this improvement,

(1.) Take ſome time to conſider, what name you bear, and how your name ſavours, in heaven and earth. It will be of little value, to be ſavoury on earth, if it be not ſo in heaven too, Rev. iii. 1. But if it be ſavoury in heaven, it will in ſpite of malice be ſavoury on earth too, in the conſciences of men, 2 Cor. iv. 2. Now this will be according to your ſouls ſtate before the Lord, and the habitual bent and courſe of your life and actions, 2 Cor. ii. 15. "For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved." John xv. 14. "Ye are my friends, if ye do whatſoever I command you."

(2.) Addreſs yourſelves to the living a life of faith and holineſs, as the proper work of this life while it laſts, Iſa. xxxviii. 19. "The living, the living, he ſhall praiſe thee, as I do this day; the father to the children ſhall make known thy truth." Dream away life no longer, trifling away precious time; but open your eyes, rouſe up yourſelves to mind and ply the end of your

your creation, 1 Cor. xv. 34. "Awake to righteouſneſs and ſin not; for ſome have not the knowledge of God; I ſpeak this to your ſhame."

Laſtly, Keep in view the approach of death, as what ſhuts up and cuts off working time, John ix. 4. Remember it is now or never you muſt raiſe the good name. For this preſent ſtate only is the ſtate of trial; the future ſtate is the ſtate of retribution, wherein each will be rewarded according to his work. As the child born dead into this world, cannot be brought to life by the light thereof; ſo he that enters ſpiritually dead, and without the good name, into the other world, will never have life nor good name there.

I ſhall now proceed to the conſideration of the other doctrine from the text, *viz.*

Doct. II. *To one who has ſo lived, as to obtain the good name, his dying-day will be better than his birth-day, quite downweighing all the vanity and miſery of life in this world.* This is a paradox, a truth though unlikely. In handling it, I ſhall,

I. Diſcover ſome truths contained in it.

II. Shew in what latitude this doctrine is to be underſtood.

III. Demonſtrate the truth of this paradox, this unlikely tale, That the ſaint's dying-day is better than his birth-day.

IV. Apply the ſubject.

I. I ſhall diſcover ſome truths contained in this doctrine.

1. However men live, they muſt die. He that has had a birth-day, whatever he makes of his life, muſt have a dying day too, Heb. ix. 26. "It is appointed unto men once to die." The careleſs graceleſs life of the fool will not ward off death, neither will the well-improved life of the wiſe do it, Pſal. xlix. 10. Both muſt lay their account with it; they that look and prepare for it will not be diſappointed, and thoſe that never mind it, it will certainly overtake.

2. The birth-day is a good day, notwithſtanding all

the vanity and miſery of human life. This is the common ſenſe of mankind about it. And tho' ſome have curſed it as the worſt of days, that alters not the caſe, being the effect of a tranſport of paſſion. But it is a good day to the relations, notwithſtanding the bitterneſs mixed with it, as our Saviour obſerves, John xvi. 21. "A woman when ſhe is in travail, hath ſorrow, becauſe her hour is come: but as ſoon as ſhe is delivered of the child, ſhe remembereth no more the anguiſh, for joy that a man is born into the world." And ſo it is to the party too, as an entrance on the ſtage of life whereby God is glorified, and one may be prepared for a better life, Iſa. xxxviii. 19. "The living, the living, he ſhall praiſe thee, as I do this day," *&c.*

3. The dying-day is not always ſo frightful as it looks; it may be a good day too. There may be a kind heart, where there is a ſtern countenance on occaſions. As in ſcouring of a veſſel, ſand and aſhes firſt defiling it makes it to gliſter; ſo grim death brings in a perfect comelineſs. The waters may be red and frightful, where yet the ground is good, and they are but ſhallow, paſſable with all ſafety.

4. Where the dying-day follows a well-improved life, it is better than the birth-day, however it may appear. There is this difference betwixt them, the birth-day has its fair ſide outmoſt, the dying-day has its fair ſide inmoſt; hence the former begins with joy, but opens out in much ſorrow; the latter begins with ſorrow, but opens out in treaſures of endleſs joy. And certainly it is better to ſtep through ſorrow into joy, than through joy into ſorrow.

5. The dying-day in that caſe is ſo very far better than the birth-day, that it quite downweighs all the former vanity and miſery of life. The angelic guard conveying Lazarus into Abraham's boſom, left not his ſometime ſore and pinching ſtraits the weight of a feather, being compared with the honour and glory of it, 2 Cor. iv. 17. However heavy their caſe has been, they remember it then as waters that fail.

Laſtly, But it will not be ſo in the caſe of an ill ſpent life. In that caſe the birth-day will ſtill keep the preference, it will be better than the dying-day, tho' in the mean time it would have been beſt of all that ſuch had never been born, Mat. xxvi. 24. For whatever joy or ſorrow they have been born to in this world, they will never taſte of joy more, but be overwhelmed with floods of ſorrow, when once their dying-day is come and over.

II. I SHALL ſhew in what latitude this doctrine is to be underſtood.

1. As to the *parties*, thoſe who have ſo lived as to obtain the good name. It is to be underſtood of them,

(1.) *Univerſally*, whatever different degrees be among them in the luſtre of the good name. There are children, young men, and fathers of that name: it is more illuſtrious with ſome of them than others; for tho' all are alike friends of God, yet all are not alike faithful to God, and uſeful to men, 1 John ii. 12. But if they obtain that name at all, the day of their death will be better than that of their birth; for the loweſt ſaint in the other world will be in better caſe than the greateſt of men in this world.

(2.) *Incluſively*, of elect infants dying in their infancy, before they are capable of being faithful to God, or uſeful to men; becauſe having the Spirit of Chriſt dwelling in them, whereby they are united to Chriſt, they are the friends of God, and if their organs were diſpoſed, they would be faithful and uſeful. The ſeed of faithfulneſs and uſefulneſs is in them, 1 John iii. 9. Only they lack opportunity, not being arrived at the uſe of reaſon, Mat. xix. 14.

Let godly parents who have ſometimes laid their infants in the grave, for whom they took hold of God's covenant, know for their comfort, that tho' the names of theſe babes are forgotten in this world by all but them, becauſe they were ſo ſhort while in it; they have the good name, a ſhining name in the other world, that will never be forgotten there. And the day of

their death, however heavy it was to you, it was really better than the day of their birth; much ſin and miſery being hid from their eyes that you have felt.

(3.) *Excluſively* of all others. They that have not ſo lived as to obtain the good name, have neither part nor lot in this matter, Prov. xiv. 32. 'The wicked is driven away in his wickedneſs.' When mens paſſions are raiſed thro' the miſeries of this life fretting them, death appears deſirable. So it did to the murmurers, Num. xiv. 2. So to Judas, under horror for an ill ſpent life. But they are too haſty and inconſiderate there; for be this life as bad as it will, it is the beſt they can look for.

2. As to the points in compariſon, the birth-day and the dying day, it is to be underſtood of them.

(1.) In their formal notion as days of paſſing into a new world. Conſider the day of the ſaint's birth, as a coming out of his mother's womb into our world, and the light thereof that he never ſaw before; and the day of his death, as a paſſing into the other world, which he never ſaw before neither. And the latter is better than the former, it is the preferable paſſage; it is better for him when he has got the good name to leave his body a corpſe, than it was to leave the womb of his mother when he was a ripe infant.

(2.) In all circumſtances whatſoever. The ſaint's dying-day compared with his birth-day, does ſo preponderate, that no circumſtances whatſoever can caſt the balance; ſuppoſe him born healthy and vigorous, dying in the moſt languiſhing manner, or in the greateſt agonies; born heir to an eſtate or a crown, dying poor at a dyke-ſide, neglected of all; yet the day of his death, in ſpite of all theſe advantages of his birth, is better than the day of his birth.

3. As to the preference, it ſtands in two points.

(1.) The advantages of the ſaint's dying-day are preferable to the advantages of his birth-day. Caſt up the ſums of both in any way you can imagine, and

and the former will far ſurmount the latter, as the heavens are above the earth.

(2.) The advantages of the ſaint's dying-day downweigh all the diſadvantages of his birth-day. This is more than the former. A man ſows his ſeed, and he gets a crop better than what he ſowed; yet perhaps when he has counted all coſt and pains, theſe overgo the profit. But it is not ſo in this caſe. Let all the diſadvantages of the ſaint's birth-day be conſidered, as a continued chain of numberleſs links from his birth to his death; and his dying-day will downweigh them all. It will remain an eternal truth, That ſuch a dying day was well worth wading through all theſe miſeries of life unto it, let them appear in their moſt frightful ſhapes, that ever they appeared in unto mortals.

III. We are next to demonſtrate the truth of this paradox, this unlikely tale, That the ſaints dying-day is better than his birth-day. It appears moſt firm truth from the following conſiderations.

Firſt, The day of the ſaints birth clothed him with a body of weak and frail fleſh, and ſo clogged him; the day of his death looſes the clog, and ſets him free, clothing him with a houſe that will never clog him, 2 Cor. v. 1,—3. Do not think your bodies are you; they are ſomething belonging to you, but not you; for you will be to the fore, thinking, moving, acting, when they will be lying rotting in the church-yard. It is the ſoul that is you, which being houſed in the earthly tabernacle, is clogged thereby. Indeed the ſouls of the wicked are clogged far heavier at death, with anguiſh and deſpair. But the dying-day ſets the ſaint perfectly free, like a priſoner out of the priſon, or a bird out of the cage, Luke ii. 29. Conſider,

1. In the day of his birth he was an helpleſs infant, that could do nothing but weep and ſprawl; the ſoul being in a ſort ſunk in a maſs of fleſh and blood; but in the day of his death, the ſoul being diveſted of that body, will immediately ſhew itſelf intelligent and active, a companion of angels, Heb. xii. 23. Luke xx. 36.

And he that could not creep out of harm's way in his birth, will in the day of his death be able to mount upward as on eagle's wings to the higheſt heavens, like the bird when the ſtone tied to its foot is taken away, Luke xxiii. 43. for then comes the more full accompliſhment of that promiſe, Iſa. xl. 31. 'They that wait upon the Lord ſhall renew their ſtrength; they ſhall mount up with wings as eagles, they ſhall run and not be weary, and they ſhall walk and not faint.'

2. In the day of his birth there were many little things neceſſary to be done about him; he behoved to be waſhed, and dreſſed, and ſwaddled up in clouts; laid to the breaſt, becauſe he could not lay himſelf to it; fed, becauſe he could not put the meat in his own mouth. In the day of his death he will need none of theſe things, but flee away dropping his mantle of the mortal body, leaving it to his friends to diſpoſe of it at their will.

3. In the day of his birth he knew not where he was, whither he was going, or to whom; and ſo he could have neither joy nor grief upon the event, till feeling the change of his condition ungrateful to the preſent ſenſe he fell a crying. In the day of death he knows very well where away he is going, and that he is going to Chriſt which is beſt of all; and ſo underſtanding the happy change, rejoiceth in it, 2 Tim. i. 12. It is true, in the way to death, through the weakneſs of faith, it may be dark with him; but death having done its work, all the ſhadows will flee away in an inſtant.

4. In the day of his birth he had long to wait, ere he ſhould ripen, to be of any uſe for himſelf, for others, or for God; ſeveral days ere he ſhould be capable to ſmile, weeks ere he ſhould know his mother, months ere he could ſpeak or go, years ere he could know any thing, but about meat and cloaths; ſo many years in infancy, in childhood, ripening far more leiſurely and ſlowly than young brutes; but in the day of his death he will ripen all of a ſudden, he will be at his pitch of glory and happineſs in an inſtant, as when the ſun inſtantly

tantly breaks through a cloud, and ſcatters his beams all over the horizon. There is no infancy nor childhood in the other world, becauſe there is no old age there; but as Adam was created in his perfection, at his full ſtature; ſo will the ſouls of the ſaints be advanced to their natural perfection as they drop their bodies.

5. In the day of his birth he was expoſed to danger, could not miſs to catch ſkaith if all the better care was not taken to prevent it; many a poor child has been ſtifled in the birth, and careleſs management of them after their coming into the world has had fatal effects. But in the day of his death he is ſet beyond the reach, of danger; never a gracious ſoul periſhed in death, but as ſoon as the ſhip of the body was broken in pieces, the paſſengers were ſafe aſhore; and whatever danger they are in here by Satan and his inſtruments, they are out of danger when on the other ſide of death in the other world, Rev. xxi. 25.

Laſtly, In the day of his birth he was born to die, and in the day of his death he dies to live. There is a certain affinity betwixt our birth and death, ſo that there were never any born that did not alſo die, except two perſons Enoch and Elias; and to make that odds even, Adam and Eve both died, that were never born. So our birth is but the preamble of death, Eccl. iii. 2. and when dying comes to an end, being born is at an end too, Luke xx. 35. 36. But there is a certain connection between the ſaint's death and his life, made by virtue of the death and reſurrection of Chriſt, Eph. ii. 6. And who can doubt but it is better to die to live, than to be born to die? to put off, than to put on the clog of mortality? Now in our birth we put it on, but in our death put it off. Therefore the day of the ſaint's death is better than the day of his birth.

Secondly, The day of his birth clogged him with a body of ſin; the day of his death ſets him quite free from it, and brings him into a ſtate morally perfect, Heb. xii. 23. There was never man born into the world except the man Chriſt, but he brought a body

of

of ſin with him into it, Pſal. li. 5. John iii. 9. In the day of our birth, we are born with fallen Adam's own image on us; therefore it is particularly marked of Seth the father of the holy ſeed, Gen. v. iii. Inſomuch that even thoſe who are ſanctified from the womb, are not to be excepted; for they are ſanctified but in part, and ſtill have ground for that cry, Rom. vii. 24. "Who ſhall deliver me from the body of this death?" till death. But then in the day of the ſaint's death, that body of ſin is deſtroyed and razed quite and clean; and therefore the day of his death is better than the day of his birth.

We may view his caſe in theſe particulars.

1. The day of his birth fixed the diſeaſe in him, he was born a ſinner, Pſal. li. 5. Hence it is not as accidental ailments to be removed by human art; but being owing to his birth, it is natural, not to be cured without a miracle, John ix. 32. Job xiv. 4. And coming in by his birth, according to the diſpenſation and ſettled order of grace, it is not to be quite removed but by death.

2. The day of his converſion began the cure, looſed ſin at the root, though it did not root it up. This was the day of his new birth, better than the day of his firſt birth, 1 Pet. i. 23. "Being born again, not of corruptible ſeed, but incorruptible, by the word of God which liveth and abideth for ever." On good grounds is this day preferred to the birth-day, Ezek. xvi. 4, 8. "As for thy nativity in the day thou waſt born, thy navel was not cut, neither waſt thou waſhed in water to ſupple thee; thou waſt not ſalted at all, nor ſwaddled at all. Now when I paſſed by thee, and looked upon thee, behold thy time was the time of love, and I ſpread my ſkirt over thee, and covered thy nakedneſs; yea, I ſware unto thee, and entered into a covenant with thee, ſaith the Lord God, and thou becameſt mine." Here the man miſmade in his birth-day was new made; miſmade after the image of fallen Adam, new made after the image of the ſecond Adam, 2 Cor. v. 17

3. The intervening days between the day of converſion

ſion and the dying-day, the cure is a carrying on. There is a ſtruggle with the diſeaſe in order to its removal, which in a meaſure prevails, though not altogether, Gal. v. 17. And as it is better, there is ſomething to ſtruggle with the diſeaſe than that it ſhould bear full ſway; ſo theſe days however troublous they are, are better than the birth-day, as it is more hopeful to be groaning on a ſick bed, than to be ſilent in the grave.

Laſtly, But the day of his death roots up the diſeaſe for good and all, and perfects the cure, leaving not the leaſt remains of it in the ſoul, Heb. xii. 23. The leproſy was in the walls of the houſe, no ſcraping nor plaſtering would remove it, but ſtill it broke out and ſpread again; but in the day of death, when the walls of the body are taken down and carried out, then there are no more veſtiges of the leproſy left to remain. The ſeventh day of the compaſſing of the accurſed walls of Jericho was the beſt day of the ſeven, and the ſeventh time that day the beſt time; for then the wall that had ſtood ſo long unmoved, fell all down together.

Thirdly, The day of the ſaint's death carries him into a better world, than the day of his birth did. The other world where Chriſt is, is a better world than that where we are; in the faith thereof Paul deſired to die, that he might enter into it, Phil. i. 23. The day of his birth brought him into this world, a wilderneſs; the day of his death takes him into the other world, a Canaan, a better country, a paradiſe. What was the wilderneſs to the Iſraelites in compariſon of the promiſed land? Such is this world to the ſaints in compariſon with the other. Take a ſwatch of the difference.

1. The day of his birth brought him into a world of uncertainty, ſet him down on ſlippery ground; the day of his death takes him into a world of certainty, ſets his feet on a rock. When he was born, whatever he was born to, he was born to uncertainties. His health, wealth, eaſe, yea his life itſelf, hung always at an

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an uncertainty; he might have been this moment in health, but ſick at the heart the next. His reputation and character was at an uncertainty; while a man is on this ſide of the grave, his character in the world is not ſo eſtabliſhed, but by ſome wrong ſtep or other it may yet be blemiſhed, that he may ſet in a cloud, that has ſhone bright. But when the man with the good name dies, he is ſet beyond all uncertainties more. He is ſo well that he can never be ill again; the kingdom he receives cannot be moved, Heb. xii. 28. However toſſed his life was here, he is eſtabliſhed there, Rev. iii. 12. Death comes up the laſt of the train of all his uncertainties, eſtabliſhes his welfare, and ſeals his good name and character, as no more liable to be blemiſhed.

2. The day of his birth brought him into a world of ſin and defilement; but the day of his death brings him into a world of purity, Heb. xii. 23. From the time he was born into this world, till he dies out of it, he breathes in and out an infectious air; his own plague ſores are running on him; and ſees thoſe of others running too; and where ever he is, and with whomſoever, he is in hazard of ſnares and defilement. But from the moment of death he breathes the pure air of Immanuel's land, where there are no clouds nor vapours; where all diſeaſes are healed, and no unclean thing can enter. Spotleſs purity reigns there; there is no hazard more of enſnarement or defilement, Rev. xxi. 25.

3. The day of his birth brought him into a world of toil and labour; but the day of his death brings him into a world of reſt, Rev. xiv. 13. Much toil there is for the back and belly, and ſome have more of it than others. But no body wants it altogether, no not thoſe who go with an even-up back, Gen. iii. 19. Eccl. i. 8. They are liable to wearineſs as well as others, an evidence that their very pleaſures, eaſe, and recreations are a labour. But the other world is a world of reſt to the people of God, Heb. iv. 9. and of refreſhing, Acts iii. 19. As God did the works of creation in

in the ſix days, and reſted the ſeventh day, ſo they having improved life laboriouſly to the obtaining of the good name, ſhall there have eternal reſt. They will reſt from all the buſineſs this world is now throng about. There will be neither labouring the ground, nor tending cattle in the other world; nor any ſervile work whatſoever there. There will be no labour of the mind, nor painful ſtudy there; but as Solomon lay down and ſlept, and awakened a wiſer man than ever one was by ſtudy; ſo they ſleeping the ſleep of death, will awake with a pitch of knowledge as far above that which they have at their beſt now, as the knowledge of a man is above that of a child. The toilſome and laborious duties of religion will have no place there; there will be no watching, no combat, *&c.* Act they will for ever, but never know wearineſs more; their work will be their reward, their eternal recreation.

4. The day of his birth brought him into a world of care and ſorrow; but the day of his death brings him into a world of eaſe and joy, Matth. xxv. 21. Though a man be born to a crown, he will find himſelf born to cares and ſorrows; for as the faireſt roſe wants not its prickles, ſo the moſt plentiful enjoyments of the world want not their thorney cares, ſorrows, and vexations attending them. And often does the moſt piercing and racking vexation riſe from what was taken for the ſpring of the greateſt comfort. But death puts an end to all theſe in the caſe of the man with the good name. A drink of the well of life at death extinguiſhes all care and ſorrow for ever, fills with joy unſpeakable. Thoſe of them that ſighed moſt here, will ſing eternally there; they will ſing for ever the ſong of Moſes and the Lamb on the other ſide of death, tho' they groaned on this ſide.

5. The day of his birth brought him into a world of diſappointment; but the day of his death brings him into a world ſurmounting expectation, 1 Cor. ii. 9. "Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for

for them that love him." Man is born to diſappointments in this world, eſpecially good men, for whom the Lord minds better things in the other world. All wordly things are greater in expectation than in fruition.

Hence it is the young and unexperienced that have the greateſt expectations from them, and fondneſs for them; becauſe they are not yet cut with ſo many diſappointments, as the aged. This holds in the very brutes, where the young ones are the moſt lightſome in their kind, the old being as it were cut with diſappointments, and cloyed with finding the ſame thing over and over. But death brings the good man to heavenly things, that will be greater in the fruition than in expectation; as the queen of Sheba ſaid to Solomon of his magnificence, 1 Kings x. 7. Behold, the half was not told me; thy wiſdom and proſperity exceedeth the fame which I heard." But a greater than Solomon will be found there. And death will bring them to a happineſs in that world, that has neither brim nor bottom beyond what they could either hear or conceive.

Laſtly, The day of his birth brought him into a world of death; but the day of his death takes him into a world of life, Matth. x. 30. This is a dying world we are born into, where ſome are ſtill coming in, and others going out to make room for them; the children coming in as with a warning away in their hands to the parents, as their children will do to them in their turn. But in the world that death carries him to, there are no marriages, births, nor burials. There the father lives as long as the child, and there is no difference betwixt them more, both living eternally.

Fourthly, The day of his death ſettles him among better company, than the day of his birth did, Heb. xii. 22. and downwards. The comfort of one's being in a place depends much on the ſociety there; unpleaſant ſociety or neighbourhood will make the moſt pleaſant place diſagreeable. Great is the difference betwixt the ſociety the man was in in this world, and that which

which death carries him to in the other world. Let us conſider the odds a little,

1. The day of his birth landed him in the arms and embraces of his mother, if ſhe died not in bringing him forth, in which caſe he behoved to want that kindly reception into the arms of a mother. But in the day of his death he is received into Abraham's boſom, more kindly and warmly than that of any mother, and which death never makes cold and ſtiff, Luke xvi. 22.

2. The day of his birth brought him into the arms of his glad father, if he was not dead before he was born; but in the day of his death he is preſented to, and received by his heavenly Father into his embraces, whoſe love and affection to his children is above that of earthly parents, as the heaven is above the earth. God in Chriſt is an affectionate Father, even love itſelf, 1 John iv. 16. Chriſt will then receive the ſoul he died for with a ſatisfaction ſurpaſſing that of the moſt tender mother, Iſ. liii. 11. and the Father of our Lord Jeſus will behold it as bearing the image of his own Son, and his own image.

3. The father and mother that lovingly embraced him in the day of his birth, may yet come afterward to frown on him, beat him, be bitter againſt him, they having little comfort in him, or he in them; but when the day of death is once come and over, the child of God ſhall ſee no more frowns, beating, nor bitterneſs. His minority will then be overpaſt, even the diſcipline of the covenant, the rod will be for ever laid by. He ſhall be eternally indulged and comforted, Iſa. lxvi. 13.

4. The day of his birth brought him at moſt into but a ſmall company of brothers and ſiſters; perhaps he was an eldeſt child, or an only one; but the day of his death lands him in a numerous family, whereof each one with him calls God in Chriſt Father, Rev. xiv. 1. The ſaints are divided in many families on earth, but in heaven they make but one family, from Adam to the laſt ſaint that ſhall come there, Eph. iii. 15. They may look on every ſaint there as a brother, which will be a

comfortable ſight of the heavenly multitude, Rev. vi. 11.

5. Brothers and ſiſters afforded him perhaps but a coldrife welcome in the day of his birth, either thro' a defect of wit to ſet natural affection aſtir, or thro' ill nature, that on the ſcore of intereſt made them look on him with a grudge; or however they embraced him affectionately in the day of his birth, there were not wanting animoſities and heart-burnings in their after-life now and then. But in the day of his death there will be a kindly welcome from all. The parent's affection on earth, and his ſubſtance is limited to a certain meaſure, and the more there are to part them among, the leſs every one gets; but the love of God, and the treaſure in heaven, is infinite and boundleſs, fills all to the brim, and yet they cannot exhauſt it. So that if there were ten thouſand more worlds of ſaints created, it would rather add to, than diminiſh from the happineſs of every one that is now there. There love is perfected; and as no ſeeds of hatred are left within or without, they will live together in eternal uninterrupted love.

6. In the day of his birth he had the welcome of a few neighbours preſent at the birth; in the day of his death he will have the welcome of angels, whereof not one only, but ſeveral ſhall carry him into Abraham's boſom, Luke xvi. 22. with a warmer affection than any woman can receive the new born infant, as the love of angels is more glowing than our earthly love. They will carry him into an innumerable company of them, Heb. xii. 22. in whoſe preſence there was joy at his repentance, and much more muſt there be at his coming home to ſtray no more, Luke xv. 10.

7. Whatever welcome we had in the day of his birth from neighbours or relations, the joy was but on one ſide; tho' they rejoiced in him, he could not rejoice in them, for he knew them not; but in the day of his death the joy will be mutual; he that in the day of his birth was not equal to imperfect men, will in the day of his death be equal to the angels. He will know

God

God and Chriſt, the ſaints, and angels, and will rejoice in them, as they will rejoice in him.

Laſtly, Whatever welcome he had into the world in the day of his birth, he had much uncomfortable ſociety there in the days of his after life, that made him often ſee himſelf in his neighbourhood in the world, as in Meſech and Kedar, Pſal. cxx. 5. yea dwelling among lions dens and mountains of leopards, Cant. iv. 8. But in the day of his death he will bid an eternal farewell to all uncomfortable ſociety, and never ſee more any in whom he will not be comforted to be with them.

(1.) He was born into a world, where there was a ſeed of the ſerpent to turn againſt him as heart enemies, whenever he turned to God, John xv. 19. His living with them, and dealing with them, wove many a ſnare to his ſoul, made him many a weary day; and often did he find deep wounds from them, Pſal. lviii. 4. But he will die into a world of profound peace and love, where none of that ſeed can have acceſs; a world peopled entirely with the ſeed of the woman, all united to Chriſt the head by the ſame Spirit, and among themſelves by the firmeſt bands of love.

(2.) He was born into a world, where even ſaints had their blemiſhes, their faults which made their ſociety uncomfortable, and hardly tolerable; ſo that he had much ado to dwell even with ſome in whom the grace of God dwelt. But he will die into a world, where ſaints have no blemiſh left in them, where there will be no unkindly, peeviſh, or touchy ſaints to mar the comforts of ſociety; but all will be perfect in knowledge and love.

(3.) He was born into a world where men have their particular intereſts to drive, and ſelfiſhneſs cauſes them to over-drive their neighbours, over all bounds of juſtice, equity, and love; the greater ſwallowing up the leſſer, till they be planted alone in the earth. But he dies into a world, where there is no divided intereſt more, but all centre in the glorifying that God, who

allows them all a perfect happineſs in the enjoyment of him, furniſhing all as the ſun does this world, without withholding from one what is afforded to another.

(4.) He was born into an enſnaring world, brought into ſociety where he received infection, and did infect again; where he was a temptation to others, and others were a temptation to him; the conſideration whereof made him often weary of the world. But he dies into a world where there is no more of that: were he once paſt that ſtep, he will be no more a ſnare to any, nor will any be a ſnare to him. The leaves of the tree of life are for healing, but there is no more ſin nor death.

Fifthly, The day of his death brings him into a better ſtate than the day of his birth did. As the ſtate of glory is better than the ſtate of this life, ſo is death to one who has well improved life, better than his birth. Great is the odds on the part of the day of death in this caſe, however advantageous the birth may be.

1. The day of his birth ſets him down in a ſtate of imperfection, natural and moral; the day of his death advances him to a ſtate of perfection of both kinds, Heb. xii. 23. There is a natural imperfection in us in reſpect of our very frame, more than in the young of brutes according to their kind; a great imperfection in the neceſſity of meat, drink, clothing, education, and teaching; the which continues with us all our life long. A moral imperfection much more wretched, in reſpect of the guilt and corruption of nature we bring into the world with us; the which laſt alſo continues with us all our life, though the reigning power of it be broken.

But in the day of his death both theſe are done away. He arrives at a natural perfection; the ſoul will be perfected in all its faculties, no more darkneſs and confuſion in its apprehenſion, no more error or miſtake in judging, and therefore no falſe reaſonings. There will be no need of human teaching there; every ſaint will be a profound philoſopher, and an infallible divine,

divine, the image of God in them in knowledge of the works and will of God being brought to perfection. The dunghill-work of eating and drinking, the childish work of busking and decking, they will have no more use for. The saint arrives at a moral perfection that day, grace is perfected, the love of God planted now in the heart, and preserved as a spark of sacred fire in the mids of an ocean of corruption, will quite dry up that ocean; and they shall be as pure as if they had never sinned, being set beyond the possibility of sin.

2. The day of his birth brought him into a state of probation and trial; but the day of his death brings him into a state of retribution and recompense, 2 Cor. v. 10. The day of his birth set him down on the ice, where he was to have a hit or a miss for eternity; he was brought into this world, to undergo his trials for the other world, in which most men come foul off. There he had Christ and his salvation offered him, to be embraced by faith, which was to be evidenced by steering a course of holiness maugre all opposition. But then he was baited with temptations from the devil, the world, and the flesh; he was brought on a stage of afflictions, crosses, and various hardships, to see if he could bear them for Christ. This made his life a fight, a continued scene of trial.

But in the day of his death he is taken off his trials, with the Judge's approbation, and the full reward is appointed him, and given him. The Lord Christ, who looked on all the time of his trials, observing how he carried, seeing how he got many a fall, yet rose again, then passes a merciful verdict on him, Mat. xxv. 21. "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." And then he is to fight no more, but triumph for ever; he has wrought his work, and he gets his reward of grace. The trials were perhaps long, but the retribution will be longer; the former was but temporal, the latter will be eternal.

3. The day of his birth brought him into a ſtate of changes, but the day of his death brings him into an unalterable ſtate, Rev. iii. 12. "Him that overcometh, will I make a pillar in the temple of my God, and he ſhall go no more out." The ſtate of man from his birth is like that of the moon, ever waxing or waning, never appearing with its former face; he is ſtill lying open to ungrateful alterations, ſo that though he be never ſo well to-day, he cannot boaſt of to-morrow, but he is in hazard of expoſing himſelf as raſh, Prov. xxxvii. 1. But in the day of death the laſt change comes, and brings him into an unalterable ſtate of happineſs; he is fixed for ever in endleſs joy and peace. For though there be clouds to overcaſt in the lower, there are none in the upper regions.

Laſtly, The day of the ſaint's death brings him to, and ſettles him in better exerciſe and employment than the day of his birth did. He will ſpend his eternity in the other world, better than he did his time in this world, how well ſoever he ſpent it, Rev. iv. 8. "They reſt not day and night, ſaying, Holy, holy, holy, Lord God almighty, which was, and is, and is to come." There is a great variety of mens exerciſes and employments here, and few or none are ſo exerciſed, but they would be content to be better: well, the day of death will make it far better with the ſaints. The odds will be great,

1. He was born to earthly exerciſe and employment, but he dies to heavenly. When he is born, he falls a ſucking his mother's breaſt, that is all he can do; when he dies, he falls a-ſucking in abundantly the divine conſolations. As he grows up, he is put to learn; when he dies, he is irradiated in a moment with a light that diſpels all his darkneſs. When he is come to years of action, he is employed in ſome labour of the hand, or of the mind; when he dies he is beyond all labour, but is active in the glorifying and enjoying of God, which was the great end of his creation.

2. He

2. He is born to wearisome, ſorrowful, and heavy exerciſes; he dies to joyful, comfortable, and eternally refreſhing exerciſe. As he was much employed in ſighing here, he will be employed in ſinging there. Many a time he laboured in vain here, but there will be no labour in vain there; he will always reach his end, being arrived at the ſtate of perfection.

Laſtly, He was born to ſuch exerciſe, as he was not able to continue with, but needed reſt; and ſo a great part of his time was ſpent in doing nothing, but taking the neceſſary reſt; but he dies to ſuch exerciſe, as he ſhall endure with continually, needing no reſt by ſleep or the like, Rev. iv. 8. There is no night there, for it is not needed there.

I SHALL now ſhut up this ſubject, with ſome application of what has been ſaid.

USE I. Of information. This ſhews us,

1. That whatever good things the ſaints have in hand, they have more in hope. If they were born to never ſo great things, as Solomon was to a crown, yet they die to greater things. Whatever they enjoy in this world, as men, or as Chriſtians, they will enjoy more in the other world; their beſt things come laſt.

2. Whatever afflictions, trials, and croſſes in life they have been born to; there is a time coming wherein all their loſſes will be made up, and their heavieſt weights will be downweighed with comforts, Iſa. lxvi. 13. Sometimes when the waves of trouble are overflowing, they are apt to look back on the day of their birth with a grudge, that brought them into ſuch a troublous ſea, Job iii. 3. Jer. xx. 14, 18. But that is their infirmity, their impatience. Let them wait a little, and they will ſee there is a better day coming.

3. Senſe is no good judge of what is beſt or worſt. Of all things death is the moſt terrible to ſenſe; therefore in the day of death there is nothing but groaning, ſighing, and mourning; whereas in the day of one's birth there

there is feaſting and rejoicing. Yet to a good man the day of his death is better than the day of his birth. Such is the doctrine of faith, quite oppoſite to that of ſenſe. They muſt be ill guided then that walk by ſenſe.

4. There muſt be another life beſides this, and a far more happy one; otherwiſe the day of death that takes us away from all the comforts of this life, which the day of our birth brings us into, could not be better than the day of our birth. The day of a good man's birth uſhers in a holy and happy life, though imperfect; which muſt certainly be better than no life at all.

Laſtly. There is a way to take off the terror of death, and to make the dying-day our beſt day, better than the day of our birth. That matter depends on the improving of life. Our life time is our ſeed-time for the other world, and death is the harveſt; according as we live now, ſo will the crop be that we will have to reap then, Gal vi. 8.

USE II. Of exhortation. 1. To Saints. 2. To ſinners, and all.

FIRST, Saints, whoſe chief buſineſs in life has been, and is, to improve life to the raiſing of the good name, let this ſerve to bring you into good terms with death. Death will not be to you, what it will be to others, the ſtorm is to you changed into a calm; and it will be your beſt day, better than the day of your birth. And that you may know to whom this belongs, it is deſigned for thoſe of a threefold character, agreeable to what was ſaid before. This comfortable meſſage is,

1. For you who have made it your buſineſs to obtain the favour and friendſhip of God, by taking hold of God's covenant of free grace, uniting with Chriſt the head of it, through faith; and whoſe main concern in life is to be found in him, Phil. iii. 8,—11. Have you been awakened to ſee your loſt ſtate by nature, illuminated in the knowledge of Chriſt as the only remedy, and brought to embrace him in the free covenant as the ſufficient and only way to the Father? Why truly being thus

thus implanted in Chriſt, the day of your death will be better than the day of your birth.

2. Ye whoſe main care it is in the courſe of your life to pleaſe God, Col. i. 10. as a wife is to pleaſe her huſband, and a ſervant his maſter, and one his friend and benefactor, 1 Pet. ii. 9. Are you ſo diſpoſed, that you dare not pleaſe men, at the expence of his diſpleaſure, Gal. i. 10.? Have you renounced your own will, as to your duty, and as to your lot? Have you laid aſide the pleaſing of yourſelves, and your own luſts, that that is no more the ſcope of your life, but to pleaſe God, Rom. xv. 1, 3.? Is it the ſcope of your life, to pleaſe him in doing and in bearing? And wherein ye ſee you have diſpleaſed him, are ye diſpleaſed with yourſelves, confeſs, mourn over it, apply to the blood of Chriſt, and long for the day when ye ſhall diſpleaſe him no more? If ſo, the day of your death will be better than the day of your birth; you will be pleaſed for ever.

3. Ye whoſe buſineſs in the world is to ſerve your generation in real uſefulneſs to others, as ye have acceſs in your ſeveral ſtations and relations, Acts xiii. 36. Are you ſo diſpoſed, as that, out of regard to the God above, you dare not be miſchievous and hurtful to others, even when it is in the power of your hand, Job xxxi. 21,—23.? Do ye look upon uſeleſſneſs for God or men in the world, with a horor; and upon yourſelves but as ſtewards of your time, gifts, ſubſtance, opportunities of uſefulneſs, for which we muſt give an account to God, and therefore lay out yourſelves to improve your talents, and do good thereby? Has the warm influence of divine grace opened your ſhell of ſelfiſhneſs, wherein ye ſometime lay ſnug, careful for nothing but your own ſweet ſelf; and brought you out with a public ſpirit to be uſeful in God's word as ye have acceſs? with a benevolent diſpoſition to do good to mankind? If ſo, the day of your death will be better than the day of your birth. And therefore I exhort you to the following duties.

Firſt, Be

First, Be mortified to life, and abate of your fondneſs for it. There is nothing in the world we naturally ſtick to more cloſely than life, Job ii. 4. But certainly there is a neceſſity of being mortified to it, to have our deſires after it deadened in a regular way, Luke xiv. 26. "If any man come to me, and hate not his father, and mother,—yea, and his own life alſo, he cannot be my diſciple." Without queſtion, there may be a too great eagerneſs for life, which is ſinful in all, and moſt unbecoming ſaints.

Queſt. How far ſhould we be mortified to life?

Anſw. 1. So far as not to quarrel the unalterable ſtatute of death, Heb. ix. 27. Sin brought in death; by it mankind forfeited life. Many ills it brought into the world, but a ſhort life in this world was really the leaſt ill that it brought in. We ſee this ſtatute was juſt, that it has been exactly obſerved from generation to generation: our hearts ſhould comply with it, ſaying, Even ſo be it, and ſhould have no grudge againſt it. Why ſhould the rocks be removed for us?

2. So far as not to deſire, though it were at our option, to ſtay always in this world, Job vii. 16. That is certainly an unmortified deſire of life, to wiſh this life were eternal to us; and a habit of it argues a graceleſs ſtate. It was a profane tale of a cardinal of Paris, that he would be content to forfeit his part of the happineſs of heaven, if he might live here for ever. Grace in the heart certainly mortifies men to this life; they that are born from above, will certainly deſire to be above; they that are united to Chriſt, will certainly deſire to be with him; and therefore the Chriſtian courſe is a coming up out of the wilderneſs, where, though they muſt ſojourn for a while, they will not deſire to fix their abode, Cant. viii. 3.

3. So far as to be content to part with it at God's call, Luke xiv. 26. God is Lord of our life, he has ſet each of us in our poſt in life, to ſtand till he give order to relieve us. As we quarrelled not his ſetting

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us on the ſtage of life by our birth; ſo we ſhould be content to come off again when he calls us by death. The time, way, and manner of our leaving it, we ſhould leave contentedly to his diſpoſal.

Laſtly, So far as never to deſire to live juſt for livings ſake, but for the ſolid advantage of life. This life is ſuch a maſs of vanity, that it is not deſirable for itſelf, but ſome circumſtances that attend it. So we may deſire to live to honour God in the world, and to be uſeful, Iſa. xxxviii. 19. And if we ſhould be laid by from uſefulneſs in the way of doing, we may be content to live for uſefulneſs in the way of ſuffering. But life is not to be deſired ſtript of all manner of uſefulneſs; for that is to make ourſelves, not God, our chief end. Now to mortify you to life, conſider,

(1.) The uncertainty of it; it is but a ſhadow, you know not how ſoon it may be gone; a vapour, that may vaniſh ere you are aware. I may ſay then, as Prov. xxiii. 5. "Wilt thou ſet thine eyes upon that which is not?" What folly is it to let the heart too fondly out on that which in a moment one may loſe, and every moment hangs at uncertainty? It is ſurely wiſdom to ſit looſe to that which we are never ſure of.

(2.) The unſatisfactorineſs of it. Every period of life, however promiſing it may be at the entry on it, will leave you diſappointed in your progreſs in it, and coming off from it, Eccl. i. 8. There is nothing in it or about it, that belongs not to the other life, wherein the heart of man can find a reſt. Still the bed is ſhorter, ſtretch it as ye will, than that ye can lie on it.

(3.) The ſinfulneſs of it. There is none liveth, and ſinneth not. That indeed makes life deſirable to ſinners, that ſince they cannot part with their ſins, they cannot think to part with life neither; for that then all occaſion of ſatisfying their luſts is cut off for ever. But certainly it muſt mortify ſaints to life, that they cannot have it, but there is ſinning with it, 2 Cor. v. 4. Rom. vii. 24.

(4.) The

(4.) The troubles of it, the many afflictions and trials that attend it. Theſe indeed ſhould not make us impatient to be away, like Jonah, chap. iv. 8. For they are our trials we are put upon for the other world, which we are reſolutely to bear with patience and reſignation, and ſo diſcover the reality of the grace of God in us. But they may well be allowed to mortify us to this life; for that is one of the ends they are ſent for, to be as gall and wormwood laid on the breaſt to wean us. And the wiſdom of providence is to be adored in that, ordinarily towards the end of life, troubles come on thicker than they were wont, as in the caſe of our Saviour.

(5.) There is a better life than it abiding you in the other world, Heb. xi. 16. The faith of the palace in heaven would mortify one to the cottage of clay here; for why ſhould they be fondly addicted to their preſent ſtate, whom a better ſtate is awaiting? It is our converſing ſo little with heaven that makes us ſo fond of the earth. Were we viewing the promiſed land more, with faith's proſpect, we would be more diſengaged from this wilderneſs-world.

Laſtly, The ſtate of imperfection inſeparably attends this life; that there is no getting beyond the former, till ye get beyond the latter. You may ſtruggle as you will towards perfection, and if you be real ſaints, you will do it, Phil. iii. 14. from an inward principle not managed by the proſpect of the event; but you will never reach it, till this life be at an end. Riſe up as oft as ye will, waſh and watch; ye will fall again and defile yourſelves, till the day of death put an end to that weary work.

Secondly, Be not frighted at death, nor afraid with any amazement, If. xxxv. 4. To make a jeſt of dying argues contempt of God, and ſecret deſperation; to be careleſs and unconcerned about it, a carnal ſecurity that will have a frightful awakening. To be in deep concern about it becomes all; but to be frighted and

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put into diſorder by the view of it, is unbecoming ſaints. To allay that terror,

1. Conſider, that in the day you embraced Chriſt in the covenant, you certainly did it in view of your dying, to lay down meaſures for eternity. Why then ſhould ye be frighted at that which ye have been thinking of and preparing for before? Leave that to them who have been careleſsly dreaming away their life time.

2. Death, tho' a grim meſſenger, is Chriſt's meſſenger of good to you, to carry you away in peace, Luke ii. 29. It is like the waggons that Joſeph ſent to bring Jacob into Egypt to him. And faith's ear opened, would hear the voice to the dying Chriſtian, ſaying, as Gen. lxvi. 3, 4. "I am God, the God of thy father; fear not to go down into Egypt.—I will go down with thee into Egypt; and I will alſo ſurely bring thee up again." It is ſuch a call as Peter had from Chriſt to come to him upon the water. And however boiſterous the wind and black the water may be, there is no fear of ſinking to the ground; only believe.

3. In your ſtruggles againſt ſin, and wreſtling with temptations, have ye not ſometimes looked wiſtly for death's relief? Rom. vii. 24. Cant. viii. 5. Have ye not comforted yourſelf in the proſpect of cold death's drowning out quite thoſe paſſions and luſts, that have ſo often taken fire again after a flood of godly ſorrows going over them? Why then ſhould you be put in a fright and diſorder at the view of its approach?

4. It were inconſiſtent with God's honour, and the glory and dignity of Chriſt, to put off his friends and followers, with that kind of life he gives them here, Heb. xi. 16. One may be confirmed in this, conſidering 1 Cor. xv. 19. "If in this life only we have hope in Chriſt, we are of all men moſt miſerable." Therefore of neceſſity all their loſſes muſt be made up in the other life. Why then ſhould ſaints be angry at their bleſſings, and be frighted at the Lord's coming to accompliſh all his promiſes?

5. The upper world is the world of peace and love, Abraham's boſom. There are gone thither before us our godly acquaintances, whom we once looked on as the excellent of the earth, the loſs of whoſe ſociety was heavy; we will get it there again. The holy angels will be loving and lovely companions. He who on earth died for us while enemies, how loving and lovely will he appear there, where we ſhall be perfect? God is love itſelf, and there his infinite love will be diſplayed in an inconceivable manner.

Laſtly, Chriſt paſſed the ford before you, has altered the nature of the waters, Rom. viii. 34. and cauſed them to abate; and now he bids you follow, for that there is no fear, Cant. ii. 10, 11. Keep the eye of faith on Chriſt, who forded the waters of death before you, and that will be a mean to abate the terror.

Thirdly, Familiarize death to yourſelf, Job xvii. 13, 14. Do not keep at a diſtance from it in your thoughts. I would not have the terror of death rob you of the comfort of life; but it is the greateſt folly for a man to wind up himſelf ſo in the comforts and amuſements of life, as to debar the ſerious thoughts of death; and can ſerve no end, but to bring ſudden and remedileſs ruin; for whether men will think of death, and prepare for it, or not; it will be in on them at length. And what we muſt meet with, it is beſt to acquaint ourſelves with before. Therefore,

1. Be frequent in your taking a view of the other world, with the help of the proſpect of the word, to be looked through by the eye of faith. Be often as it were getting up to the top of Piſgah, thence to view the promiſed land. You cannot get thither for a trial, to come back again, Job xiv. 14. but there is a map of it drawn in the Bible, by conſidering of which you may be brought acquainted with it.

2. Be often viewing the paſſage thereto. The Jordan of death runs betwixt it and this our wilderneſs, and by it is the paſſage we muſt all take. We will not get

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an eſſay made of it, that we may mend at one time what we marred at another; there is the more need then to look well and often to it before we enter in, which we know not how ſoon we may be obliged to.

Laſtly, Let your hearts be habitually diſpoſed to theſe views, to notice the many memorials of them that Providence has furniſhed. There are ſtill ſome dropping off into that world, ſome young, ſome aged. What is every winter, but an emblem of death; and every ſpring, but an emblem of the other world and the reſurrection? Yea every night is the grave of the former day, as the following day empties the grave again.

Fourthly, Raiſe comfortable expectations from death. View the day of death in the light wherein our text ſets it, and behold it as a good day, the beſt day.

1. Expect it as the day that will better your condition, however heavy that is now, Pſ. xvi. 9. Though ye have many heavy days in your life, partly from your own corruption, partly from the corruption of others; partly from the holy hand of God for trial, partly from the devil ſeeking your deſtruction; look to the day of death, as what will ſet all to rights, and bring in to you what heart can wiſh. The day of death to a child of God is his marriage day, Mat. xxv. the day wherein the traveller comes home from abroad to his Father's houſe, the day wherein he is paſt his minority, and enters to his inheritance.

2. Expect it as the day that will eſtabliſh your condition, Rev. iii. 12. Your condition is wavering and uncertain now, Pſal. xxx. 6, 7. Sometimes your ſoul's caſe is proſperous, but ere you are aware it is all wrong again; ſometimes waſhed fair and clean in the fountain, anon ye are lying in the mire again; ſometimes ye have your feet on the neck of your corruptions, anon they trample you under foot; ſometimes ye can raiſe one of the ſongs of Zion, anon the harps are quite out of tune, hanged on the willows. Sometimes your outward condition is ſmiling; but that laſts not, it turns

gloomy, and troubles break in perhaps from all quarters together, the ſprings of your comfort run bitterneſs, and your worldly comforts are dried up one after another. But look forward to the day of death, as what will end all ungrateful changes.

Fifthly, Work your heart to, and entertain a regular deſire of death. The day of death is certainly to a child of God an object of deſire; the apoſtle profeſſeth it, Phil. i. 23. "I deſire to depart, and to be with Chriſt;" and that in the name of all the faints, 2 Cor. v. 2. "For in this we groan earneſtly, deſiring to be clothed upon with our houſe which is from heaven." And it is a piece of good preparation for death.

Queſ. What is the regular deſire of death?

Anſ. 1. For the matter of it, it lies in theſe three things.

(1.) A deſire of it as the paſſage to uninterrupted communion with God in Chriſt, Phil. i. 25. Sometimes it ariſeth from the ſaints want of communion with God, which being uneaſy does rightly make death deſirable, as that which would make up that want, and ſecure againſt it any more for ever; ſometimes from the ſenſe of the ſweetneſs of that communion, Cant. viii. 6. But the enjoyment of God being a part of man's chief end, death is deſirable as a means to it.

(2.) A deſire of it as the paſſage to perfection in holineſs, Phil. iii. 14. Thus the man deſireth it that he may be free of ſin, and put beyond the poſſibility of ſinning more, Rom. vii. 24. that he may be in capacity to ſerve the Lord without marring or wearying of the work. This is the main part of man's chief end, and therefore death muſt be deſirable as a means thereto.

(3.) A deſire of it as an entrance into reſt. The reſt of death is promiſed to the ſaints for their comfort in all their heavy and reſtleſs circumſtances, Iſa. lvii. 2. And therefore it muſt be deſirable under that conſideration. It is very natural for the toſſed in a ſtorm, to be deſirous to be aſhore, for the weary labourer to deſire to have eaſe, and for the Chriſtian to deſire

deſire his eternal and perfect reſt, Job vii. 2.

2. For the quality regulating it, it muſt be accompanied with entire reſignation to the will of God, Mat. vi. 10. We muſt in our deſire of it even on theſe accounts be reſigned to the will of God.

(1.) As to the time, we muſt never be peremptory as to that, but wait the time prefixed of God, Job xiv. 14. He will keep us no longer in life, than he has uſe for us either in the way of doing or ſuffering; and we muſt be content to wait his time for our admittance into uninterrupted communion to perfection of holineſs, and into reſt; and to be peremptory for reſt at our time, and reſolved to ſuffer no more, while yet God diſchargeth us not is deviliſh, and expoſeth to eternal ſuffering, as the centry deſerting his poſt is deſervedly ſhot to death.

(2.) As to the way and manner. There are many ways of going out of the world, we muſt leave it to the Lord, which will be the way for us; whether the way of lingering ſickneſs or ſudden death, natural, or violent by the hand of man. I think, if God ſhould refer it to us, we ſhould refer it back to him.

SECONDLY, Sinners, and all whoſoever would have the day of death better to you than the day of your birth, improve life for that end. To ſum up your duty in a word, as you have already heard, (1.) Let it be your great care and concern to get the favour and friendſhip of God thro' Chriſt, by taking hold of God's covenant of free grace, uniting with Chriſt the head of it, through faith in his name. (2.) Lead your life a life to the honour of God, ſtudying to pleaſe him in all things. Renounce your own will, and your own corrupt affections, and wholly give up yourſelves to him, to be ruled by him, and governed by his laws. (3.) Live uſefully for men. Lay out yourſelves to promote the ſpiritual and temporal welfare of all ye have acceſs to in your ſtation. By theſe means, and no other way, ye will obtain the good name, by which your dying-day will be better to you than your birth-day.

CHRIST'S SPECIAL ORDER FOR GATHERING HIS SAINTS TO HIM AT THE LAST DAY; WITH THEIR DISTINGUISHING CHARACTER, AS ENTERING INTO HIS COVENANT NOW, CONSIDERED.

The ſubſtance of ſeveral Sermons preached at Etterick in May 1730.

PSALM l. 3.

Gather my ſaints together unto me: thoſe that have made a covenant with me by ſacrifice.

LOOKING forward to the other world, we will ſee a great gathering to come, a gathering of ſaints, and a gathering of ſinners; what part we ſhall have in theſe, depends on the entertainment we now give to the gathering unto Chriſt, in the covenant; they that will not now be gathered to Chriſt in the bond of the covenant, will then be driven from him, and gathered with ſinners into the pit; they that gather now to him in that bond, will be gathered to him in glory then. *Gather my ſaints together unto me: thoſe that have made a covenant with me by ſacrifice.*

This pſalm certainly relates to the coming of Chriſt for judgment, ver. 3. 'Our God ſhall come, and ſhall not keep ſilence; a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him.' But whether to his firſt coming, to aboliſh the ceremonial law, ſet up the ſimple goſpel-worſhip, and to judge, condemn, and take vengeance on the formal ſuperſtitious Jews, deſtroying their temple, and ruining their kingdom; or to his ſecond coming to judge the world, is a queſtion. I think it is plain it relates to both, the former as an emblem, pledge, and type of the other: and thus we find them ſtated by our Saviour himſelf, Matth. xxiv. Only the coming of the Judge is expreſſed in terms, directly and immediately looking to his

his ſecond coming, as the procedure and iſſue in terms directly and immediately looking to his firſt coming. So our text falling within the former part, we have all ground to conſider it as relating to the other world. In this pſalm,

1. We have the party in whoſe name the court is called and held. It is in the name of the Holy Trinity, *Heb.* "God! God! Jehovah; he hath ſpoken," *&c.* God will judge the world by the man Chriſt.

2. The iſſuing out of the ſummons to the whole world, Called the earth from the riſing of the ſun, unto the going down thereof; from eaſt to weſt, from the one end to the other. All nations muſt come to it, Aſian, European, African, American, Chriſtian nations, and Jews, Mahometan, and Pagan nations.

3. From whence the Judge ſets forth, making his glorious appearance. At the giving of the law he came from Sinai with terrible majeſty, Deut. xxxiii. 2. At this his appearance he will come from Zion, the mount Zion, the city of the living God, namely, from heaven, the church being ſo called as a heaven on earth. Thence he will come ſhining in power and great glory. He comes out of Zion, becauſe he comes as a ſaviour to his own, and that now men having heard the goſpel, are judged according to it.

4. His awful coming to the judgment. He is God, as well as man. Devouring fire ſhall be his harbinger, 2 Theſſ. i. 8. But will any then bid him welcome? Yes, his people will. Heb. "Let our God come; and let him not be ſilent," *q. d.* Come, Lord Jeſus! Be not as one deaf, to the cries and ſighs of thy friends, and the tumult of thine enemies. Sometime his people, doubting and fearing, trembled at the thoughts of his coming; but then they will be beyond all theſe, ſeeing the day their own.

5. Whither the ſummons ſhall be directed.. To the heavens, where the ſouls of the bleſſed are that are dead; to the earth, where the living are, good and bad, and where

where the bodies of the dead are, under which is comprehended hell, where the ſouls of the wicked are, Rev. xx. 13.

6. A ſpecial gracious order in favour of his people, in the words of the text. Now comes the time of ſetting all to rights with them, completing their deſires, and full anſwering of all their expectations from him.

1ſt, We have the order in itſelf, "Gather my ſaints together unto me;" wherein conſider,

(1.) The parties in favour of whom it is iſſued out. It is the ſaints, holy ones, Heaven's favourites, beneficent ones that were uſeful in their generation. Theſe were ſometimes little regarded in this world; but then they will be the only perſons that will be regarded. Chriſt the Judge will acknowledge them as his own, Mal. iii. 17. "They are my ſaints; the world diſowned them, and contemned them; and I was ſilent, and many time ſeemed not to own them neither. But now I will ſpeak out in their favour, I own them to be mine whoever are ſaints." Then farewell all other marks of diſtinction among men, rich and poor, healthy and ſickly, learned or unlearned; ſaints and ſinners is the only remaining diſtinction then.

(2.) What is ordered about them, "Gather them together unto ME." Gather them to me; not before me only, among themſelves; ſuch a gathering there will be of ſinners there, as well as ſaints, Matth. xxv. 32. But gather them cloſe to me, ſays Chriſt the Judge, that they may be where I am, ſit with me on my throne, be ever with me. They have been ſcattered here and there in the cloudy and dark day; now gather them together, and that to me, as my members, Gen. xlix ult.

(3.) To whom the order is directed. It is plain from the original, that it is to others than them, and to a pleurality; and that as plainly ſhews it is to the Judge's attendants, the holy angels, Mark xiii. 27. Theſe are they that gather the tares in bundles for the fire, and the wheat to the Maſter into his barn.

2dly,

2*dly*, The parties to be gathered to him characteriſed, "Thoſe that have made a covenant with me by ſacrifice." Their names not being expreſſed in the order, how ſhall they be known from others? Why, here is their diſtinguiſhing character. Chriſt the Judge ſometime ſet up his ſtandard in the world, as being an appointed head for ſinners to gather to, Gen. xlix. 10. He publiſhed in the goſpel ſinners welcome, and invited them to come to him in the bond of his covenant. While ſome ſlighted him and the covenant, they came into it and ſo were gathered to him by faith, while others ſtaid away. Now, ſays Chriſt, all thoſe that gathered to me, embracing the covenant offered to them in the goſpel, gather them now to me, that they may receive their crown, and the benefits of that covenant in full tale—But the further explication of this part of the text ſhall be deferred till afterwards.

From the firſt clauſe I obſerve the following doctrine, *viz.*

Doct. *When Chriſt comes again to put an end to this world, and complete the ſtate of the other world, he will publicly own the ſaints as his own, and they ſhall be honourably gathered to him by his order.*

In treating of this doctrine, I ſhall,

I. Conſider the time of theſe great events, when this order for gathering the ſaints to Chriſt ſhall be given.

II. Chriſt's public owning the ſaints as his own.

III. The gathering of them to him.

IV. The order for this gathering.

V. *Laſtly*, Conclude with an uſe of exhortation.

I. I ſhall conſider the time of theſe great events, when this order for gathering the ſaints to Chriſt ſhall be given. It will be at his ſecond coming, his coming to the general judgment. What number of years muſt run out before that, we know not; only we know that it will be, and it is drawing on. And to ſet the purpoſe of the text in due light, it is fit here to conſider,

1. That

1. That Chriſt will certainly come again, in the character of the Judge of the world. As ſure as he came the firſt time, and was judged, condemned, and crucified by ſinners; ſo ſure will he come the ſecond time in power and great glory, and judge the world, Acts i. 11. "This ſame Jeſus which is taken up from you unto heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven." It is a piece of his exaltation, and reward of his ſufferings, which he has yet truſted his Father, and has not yet got: but it is impoſſible, by reaſon of the divine faithfulneſs, that it ſhould fail, Phil. ii. 9, 10. "Wherefore God alſo hath highly exalted him, and given him a name which is above every name; that at the name of Jeſus every knee ſhould bow." It is the joint deſire of the ſaints wrought in them by the Spirit, that he ſhould come, Rev. xxii. 17. "The Spirit and the bride ſay, Come;" to which he echoes back, ver. 20. "Surely I come quickly." And he has appointed the ſacrament of the ſupper, not only as a memorial of his firſt coming, but as a pledge of his ſecond coming, 1 Cor. xi. 26.

2. When Chriſt comes again, this earth will be very throng, and a wonderful mixture will be in it more than ever at any time before; he having called to heaven, and the other receptacle of departed ſouls, and brought them all back to their bodies which are in the earth. Then ſurely,

(1.) The earth will be thronger than ever, though there will be no ſtriving then for more room in it, as now; the now ſtrivers would then be content to be loſt in the crowd. But, I ſay, it will then be a thronger earth than ever. For not only will there be a generation alive on it as now, but thoſe of all generations before them from the beginning of the world will riſe up among them too. And what a throng world will that make?

(2.) There will be a wonderful mixture then in it, at a pitch there never was before. For there will be a mix-

a mixture of ſaints and ſinners in the generations then alive; and beſides, all the ſaints and ſinners of former generations will riſe up among them. There will be a mixture of Pagans and Chriſtians, Papiſts and Proteſtants, good and bad, ſincere Chriſtians, profane and formal hypocrites. For inſtance, in our own land, there have been generations that lived and died Pagans or Heathens, others that lived and died Papiſts beſides thoſe that have been ſince the reformation. Now all theſe lie buried in our land, and therefore all of them muſt riſe there. What a mixture will this make in Scotland? What a throng is in our church yards, though there is no want of room there? but the mixture cannot be diſcerned; there is no diſcerning the difference of the duſt of the body that was for fornication, and that which was for the Lord, there. But when they are raiſed, the mixture will be viſible.

(3.) Only that will be a throng that will ſoon be ſeparated, a mixture that will not laſt, but quickly be done away. The gathering of the ſaints will put an end to it, which being done by the miniſtry of angels, we may be ſure will be quickly diſpatched.

3. When Chriſt comes again, he will put an end to this world ere he go. His very firſt appearance will put an end to the buſineſs of it. All trades, employments, and diverſions in this world, will be dropt that moment for ever. The ſhepherd will not give a cry or a look more to his ſheep; nor will the ploughman make out his furrow, nor the huntſman purſue his game a ſtep further. And ere he leave it, he will put an end to itſelf by ſetting it on fire; by the general conflagration, cities and villages, mountains and valleys will be conſumed to aſhes; ſo that it ſhall no more be capable of affording a habitation to man or beaſt; while withal the heavens that cover it ſhall paſs away, 2 Pet. iii. 10.

Laſtly, When Chriſt comes again, he will complete and ſettle for ever the ſtate of the other world, Rev. xxi.

xxi. 5. The ſtate of this world is fitted for mens probation and trial, and is very variable; the ſtate of the other world, of men, and affairs in it, will be quite new, ſuited for reward of mens deeds done in the fleſh; and it will be made unalterable for ever. It is begun already in the caſe of ſeparate ſouls, godly and wicked; but then it will be brought to a pitch, the godly made happy, the wicked miſerable, completely, and ſettled for ever there no more to change.

II. I proceed to conſider Chriſt's public owning the ſaints as his own. At that time when Chriſt comes again for theſe great purpoſes, what will be the lot of believers? Why, he will own them as his ſaints. We may take up this in the following things.

1. Saintſhip will be the only mark of diſtinction among men then. The perſons of diſtinction now are thoſe deſcended of honourable families, the rich and wealthy, able to make a figure in a vain world, that appear in their gay clothing; they muſt gather by themſelves now, others muſt know and keep their diſtance. But then all that kind of diſtinction is razed for ever, and there is an abſolute levelling. The only perſons of diſtinction remaining are the ſaints, to be honourably gathered to the great King, while others are all to be caſt away out of his preſence, as the vile traſh of this world.

2. Saintſhip will then be declared Chriſt's badge. In all ages of the world, while hypocrites have falſely pretended to it, it has been the object of the ridicule of the profane, and an eye ſore to both, Iſa. lix. 15. Saints is a name of mockery with many; but they will ſee it then a name of honour. The faith that is without works of a holy tender life, whereby people pretend to be believers in Chriſt, but ſhew not holineſs in their life, will leave them without the mark, Rev. xiv. 1. Only a faith that ſanctifies the heart and life will avail.

3. Thoſe

3. Thoſe that have borne this badge, Chriſt will not forget, nor miſken. Tho' they have been long buried and out of mind in the world, he will remember them; tho' they have lain among the pots, under various afflictions, reproaches, and ill names, he will not miſken them. He was himſelf once in a very low condition, but then he will appear in glory; and ſo ſhall they with him, Luke xxii. 28, 29. All the filth caſt on them will then be wiped off.

4. He will own them as his before his Father and the holy angels, Rev. iii. 5. "He that overcometh,—I will confeſs his name before my Father, and before his angels." He is to bring them into his Father's houſe there to dwell for ever; and therefore he owns them before his Father, becauſe they can come thither only in his right. They are to be the companions of the angels for ever, and this is the recommendation of them to them, they are my ſaints.

Laſtly, The grounds of his ſpecial propriety in them ſhall then be opened and appear, Mal. iii. 17. "They ſhall be mine," *i. e.* appear to be mine, "ſaith the Lord of hoſts, in that day when I make up my jewels." He will own them as his Father's gift to him, his own purchaſe, his own conqueſt by his grace, his by his own conſent, participation of his Spirit, and ſpiritual marriage; his people, his brethren, his ſpouſe, his own members myſtical.

III. I SHALL next conſider the gathering of them to him. This gathering,

1. Pre-ſuppoſes the reſurrection of the dead ſaints, and the changing of thoſe found alive. Of the miniſtry of the angels in theſe we find no mention; the voice of Chriſt himſelf raiſeth the dead, John v. 28. whether the archangel that ſounds the alarm, 1 Theſſ. iv. 16. be a created angel or not. And the changing of thoſe alive appears to be performed in the ſame manner, 1 Cor. xv. 52. That they may be g[illegible]hered to Chriſt, they are

raiſed up out of their graves, and ſoul and body reunited.

2. It lies in theſe three things.

(1.) In ſevering and ſeparating them from among the wicked. Thoſe found alive will be found mixed with wicked ones, and thoſe in the graves will be found lying among the wicked too. But the angels will make a ſeparation, a cleanly ſeparation, that they ſhall never mix more, Mat. xiii. 48, 49. Sometimes they ſighed, and ſaid, "Wo is me, that I ſojourn in Meſech, that I dwell in the tents of Kedar. My ſoul hath long dwelt with him that hateth peace," Pſ. cxx. 5, 6. But the beginning of that gathering will put a full end to that.

(2.) In bringing them together from all corners of the earth into one company, Mat. xxiv. 31. By the goſpel efficacy on them, they were ſeparated from the world in reſpect of their ſtate and manner of life; and were gathered together in one ſpiritual bond; but in reſpect of their bodily preſence they were ſtill mixed with unbelievers, and at a diſtance from other ſaints. They were ſcattered far abroad over the face of the earth, and few places could ſhew any conſiderable number of them together; but then the eaſtern and weſtern ſaints, the northern and ſouthern, ſhall all be gathered into one glorious company. The evening of the world is come, and Chriſt's flock is brought together.

(3.) In bringing them altogether unto Jeſus Chriſt, in the place where he will be in the air, 1 Theſſ. iv. 17. Thither the Judge will come, and there will he ſet his throne; and where the carcaſe is, there will the eagles be gathered together. Thither will the raiſed and changed ſaints aſcend to him in one glorious company, and be ſet on his right hand as his friends, while the wicked are left ſtanding as criminals on his left hand on the earth. And thus the happy gathering is completed.

3. For the kind of it, this gathering will be,

(1.) A great gathering, greater than any now to be ſeen in this world. It is true, the ſaints appear few now in

in compariſon of others; but when the ſaints of all generations, in all places of the world, ſhall be gathered together, it muſt needs be a great gathering; they will be numerous like the ſtars of heaven, which no man can number, Gen. xv. 5. Accordingly John ſaw "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ſtand before the throne, and before the Lamb, clothed with white robes, and palms in their hands," Rev. vii. 9.

(2.) A ſpeedy gathering, being performed by the miniſtry of angels which move like a flame of fire, Pſal. civ. 4. The bodies of the ſaints will then no more be heavy and lumpiſh, but ſpiritual bodies, light, nimble, and active like ſpirits, being new faſhioned after the likeneſs of the ſecond Adam's body. So that it muſt needs be ſoon diſpatched. Yet,

(3.) An exact and accurate gathering, ſo as there ſhall neither be one goat brought away with the ſheep, nor one ſheep left among the goats. But all ſaints that ever lived from the beginning to the end of the world, ſhall be gathered together to Chriſt, and they only, without the leaſt mixture of another ſort.

(4.) A gathering never to part. The gatherings in this world, good as well as bad, continue only for a little; they ſoon break up and diſperſe; but this gathering being once aſſembled, ſhall never break up nor be diſſolved, but continue thro' all the ages of eternity.

IV. I SHALL drop a word to the other for gathering them to him.

1. It ſpeaks them his favourites, whom he has a ſpecial regard for. Now he is coming in flaming fire to take vengeance on his enemies; but as the angels were diſpatched to Sodom to bring away Lot, before the overthrow of that city; ſo are they ordered to gather Chriſt's ſaints to him before the final overthrow of the world, and the wicked therein. Others had common favours in life heaped on them, but now theſe

are at an end; and the ſaints appear the only favourites of Heaven.

2. A deſign to honour them before the world, as when one is by a great man called to him in the ſight of others. God's people have their time of trial, and living by faith on Heaven's promiſes; the world therefore reckons them fools, and becauſe their courſe and way is oppoſite to theirs, they hate them and are hard on them. Now Chriſt comes to end the diſpute, and declare and decide at length, who were the wiſe, who the fools; and decides it by their gathering to him, while others ſtand trembling before him awaiting their fearful ſentence.

3. A deſign to complete their deſires and happineſs. It was their deſire to be with Chriſt, as beſt of all, and now ſays he, "Gather them to me." They were wearied of Meſech and Kedar; they longed for the ſociety of ſaints that would be comfortable; and to be at the higheſt pinnacle of their happineſs. This gathering them to him anſwers all theſe ends.

I SHALL conclude this doctrine with an uſe of exhortation. I exhort you,

1. To be in greateſt concern of all things, to be Chriſt's ſaints now. Deſpiſe it not; if ſo, you will ſee yourſelves fools at laſt. Neglect it not, leſt ye be neglected and paſſed by when this gathering comes. It is better to have your name enrolled by Jeſus among his ſaints, than by men among the great and honourable of the earth.

2. Gather to Chriſt now as your head, by faith. He has his Father's commiſſion for this purpoſe to take out of the world lying in wickedneſs, a people for himſelf, Gen. xlix. 10. "Unto him ſhall the gathering of the people be." He has viſited our ends of the earth for that purpoſe, ſet up his ſtandard among us, and now we have, as we have often had, a ſolemn call to come

come in; gather then to him, as ever you would be gathered to him in the end of the world.

Lastly, Having gathered to him by faith in the bond of his covenant, publicly own him as yours, your Head, your Priest, Prophet, King, and Lord. The sacrament of the supper is appointed for that end, as a public owning ourselves to be his, before the world, angels, and men. And those that are indifferent of doing that honour to Christ, would do well to consider what expectations they have of his owning them.

We proceed now to the character of the parties to be gathered to Christ at his coming, "Those that have made a covenant with me by sacrifice;" Heb. "Cutters off of my covenant upon a sacrifice." Their character is taken, not from worldly advantages that attended them, for these will then be perished; but from the covenant, for that will be then lasting, Isa. liv. 10. So their character is true covenanters, they that have been gathered into the bond of the covenant unto him. Where observe,

1. The covenant from which their character is taken; it is not a covenant of their own devising; nor the covenant of the first Adam; but it is Christ's covenant, "my covenant," says the Judge of the world, who gives order to the angels to gather them to him. It is the covenant the Father made with Christ as second Adam, called commonly the covenant of grace.

2. The nature of that covenant; it is a covenant upon a sacrifice, namely, the sacrifice of Christ, that expiatory sacrifice. The covenant of works was not upon a sacrifice, for God was not then offended; but this covenant being made with an offended just God, behoved to be upon a sacrifice, and could not be without it.

3. Their coming into that covenant, every one personally for himself. This is expressed by their being cutters off of it, a phrase taken from the cutting a beast asunder at parties entering into a covenant, Jer. xxxiv. 18. which had a reference to the curse of the covenant

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to fall on the breakers. And the cutting off of the one part, ſo as they were never to come together again, imported the inviolableneſs of the covenant, Gen. xv. 10, 18. Hence the phraſe is uſed for entering into a covenant, the ſign for the thing ſignified. To this their action alſo the words upon a ſacrifice do relate, *q. d.* That cut off upon a ſacrifice my covenant made upon a ſacrifice. Now the ſacrifice being the ſacrifice of Chriſt, it is plain our cutting off in that caſe muſt be by laying as it were our hand on the head of the ſacrifice cut off by divine juſtice; and ſo it denotes our entering into the covenant by believing on Chriſt. And it preſuppoſes the offer of the covenant made to us.

From this part of the text, we obſerve the two following doctrines, *viz.*

DOCT. I. *There is a covenant with God, which is Chriſt the ſecond Adam's covenant, made upon the ſacrifice of himſelf, and offered to ſinners.*

DOCT. II. *Thoſe who now gather unto Chriſt, perſonally and ſincerely entering into his covenant of grace offered to them in the goſpel, while others ſlight him and his covenant, ſhall at the laſt day be joyfully gathered to him in the air, to receive their welcome to the kingdom of heaven, while others ſhall be left on the earth to receive their doom from him, to be driven to the pit.*

DOCT. I. *There is a covenant with God, which is Chriſt, the ſecond Adam's covenant, made upon the ſacrifice of himſelf, and offered to ſinners.*

In diſcourſing from this doctrine, I ſhall,

I. Conſider the nature of this covenant in the general.

II. Shew in what reſpects it is Chriſt's covenant.

III. Conſider its being a covenant upon a ſacrifice, and that of himſelf.

IV. Make application.

I. I SHALL conſider the nature of this covenant in the general. It is a covenant of peace and reconciliation betwixt God and ſinners, Iſa. liv. 10. whereby

an offended God and offending ſinners may become friends for ever, and they re-inſtated in his favour, and eſtabliſhed therein. And hence ye may perceive, that,

1. Not the neceſſities of Chriſt the Maker of it, but of ſinners whom it was made for, required it. He was infinitely happy in himſelf and in his Father's love, and ſtood in need of nothing without himſelf; but they needed it, and he made it for them, Cant. iii. 10. It is a covenant of grace, for his making it was an act of pure grace to us.

2. It is the new covenant, brought in to repair the ruins of mankind by the ruins of the firſt. God and Adam, were friends when they entered into the covenant of works; but that being broken, ſinners fell under the curſe; and to recover them out of that ruinous ſtate, this covenant was made.

3. It is the covenant by which ſinners may have life and ſalvation, Mal. ii. 5. By it all their ſores may be healed. In it there is righteouſneſs ſecured for the unrighteous, a pardon for the guilty, ſanctification for the unholy, and eternal happineſs in the other world for heirs of hell and wrath. There is as much in it as may make one eaſy and joyful in the face of death; hence David in his laſt words ſays, 2 Sam. xxii. 5. "Although my houſe be not ſo with God; yet he hath made with me an everlaſting covenant, ordered in all things and ſure; for this is all my ſalvation, and all my deſire, although he make it not to grow."

O bleſſed covenant, which, by what is ſaid, you may ſee is juſt the covenant of grace! O happy device! Do not your hearts ſay within you, Whom is it owing to? Whoſe covenant is it? Surely it never came out of our forge. Chriſt claims it as his. It is my covenant, ſays he. Therefore we ſhall ſhew,

II. In what reſpects it is Chriſt's covenant.

1. He deviſed it; it never bred in our breaſt, and never would. He was with his Father and Spirit the offended party; but the deviſing of the covenant of peace

peace is not owing to the offenders, but the offended. For it was deviſed before the offenders were in being, Prov. vii. 29, 30, 31. 1 John iv. 19.

2. He made it with his Father without us, in all its articles and clauſes, Pſal. lxxxix. 3. Cant. iii. 9. The bargain was concluded from eternity between the Father and the Son, in our favour, while we were not yet any of us in being. So that the remedy for us was kindly provided, before we fell under our diſeaſe; that ſo it might be ready for us, and we might not die of it.

3. He was the head of it, the ſole undertaker in it, on the ſide of ſinners. There was in this covenant a burden to be undertaken for ſinners, and Chriſt took burden on himſelf alone for them, to pay their debt, and to bear their puniſhment; and accordingly he bare the burden alone, Iſa. lxiii. 3. He gave it as his bond of ſuretiſhip for the elect, which the Father accepted, no more to look to them, but to him for ſatisfaction, Heb. vii. 22. The condition of it lay on him ſolely, *viz.* that he ſhould fulfil all righteouſneſs. Sinners could do nothing in this, but he undertook to do it, by his being born perfectly holy, living perfectly righteous, and making ſatisfaction by his death.

4. The promiſes of it were made to him, not only that of a glorious reward to himſelf, but of eternal life to all his, Gal. iii. 16. Tit. i. 2. As when a father covenants with a ſurgeon to heal his ſon's broken leg; the promiſe is made to the father, and he alſo pays the ſurgeon's fees, though the benefit redounds to the ſon.

5. He receives ſinners into it, the adminiſtration thereof being wholly committed to him, ſo that coming to him by faith is our coming into the covenant, John x. 9. "I am the door; by me if any man enter in, he ſhall be ſaved." Juſtly is it reckoned his covenant, ſince the Father has left it with him, to take in whom he will into it; and none are inſtated in it, but by, in, and through him.

6. All

6. All the benefits of it are in his hand. They are now purchaſed by him, and the Father has lodged them with him, intruſted him with them all from the leaſt to the greateſt, Matth. xi. 27. So that he has the diſpenſing of them all; if the ſinner would have the pardon of the covenant, he muſt go to Chriſt for it; if he would have the ſanctifying influences of the covenant, he muſt apply to Chriſt for them, for he is our Joſeph, who has all the ſtores of grace and glory in his hand.

7. *Laſtly*, It is in his right alone that ſinners can get the benefits of it, or claim them, Phil. iii. 9. They can claim them no otherwiſe than as they are his members, his ſpouſe, his children. Hence at the laſt day, when they are to get the complete enjoyment of the covenant-benefits all together, the order is given by him, "Gather them to me;" *q. d.* for they cannot go into heaven, but at my back; they cannot have the benefits but as they are in me, Rom. v. 17.

III. I COME to conſider this covenant's being a covenant upon a ſacrifice, and that of himſelf. And here conſider,

1. Why this covenant behoved to be upon a ſacrifice.

2. Why on the ſacrifice of Chriſt himſelf.

3. The import of its being a covenant on a ſacrifice.

Firſt, Conſider, why this covenant behoved to be upon a ſacrifice. The reaſon is, the honour of God injured by man's ſin required, that if there was to be another covenant for life and ſalvation to man now a ſinner, it behoved to proceed on a ſacrifice making atonement for the breach of the firſt by ſin. Man could not break the firſt covenant unpuniſhed, elſe where were the honour of the holineſs, juſtice, and law of God, Iſa. xlii. 21. Rom. iii. 25.? Therefore is that caution added, Exod. xxxiv. 6, 7. "The Lord, The Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands,

thouſands, forgiving iniquity and tranſgreſſion and ſin, and that will by no means clear the guilty." At the propoſal of a covenant of peace for ſinners, juſtice ſtands up and pleads, There ſhall be no peace without I be ſatisfied, Heb. ix. 22.; therefore a ſacrifice is provided, that the covenant of peace may upon it go on, and the broken firſt covenant is ingroſſed in the ſecond, that all it demands ſhall be anſwered.

Secondly, But why is it a covenant on the ſacrifice of Chriſt himſelf! The reaſon is, becauſe no other ſacrifice could avail in the caſe, Heb. x. 5. "Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me." One can hardly think, that if the covenant could have been made on a leſs coſtly ſacrifice, that the only begotten Son of God would have been made the ſacrifice, John iii. 16. There was a neceſſity for Chriſt's death, if ſinners were to have life, Luke xxiv. 26.

1. The Levitical ſacrifice of beaſts could never avail in this caſe. For they were not of equal value with the guilty heads, beaſts being in value far below men. Therefore by them indeed the debt might be acknowledged, and the way of paying it typified; but not paid.

3. Men could not be ſacrifices for themſelves in this caſe to procure a covenant of peace; for if once the ſacrificing knife had come to their throat, they would never have recovered; if they had been once laid on the altar, they would have been conſuming but never have ſent forth a ſavour of reſt to incenſed juſtice.

3. Angels could not have been a ſacrifice; for neither could they have ever overcome the weight of wrath that was due, but would have ſunk under it. And their ſufferings not being of infinite value, could not have been accepted for recompence of the wrong done to an infinite God. Wherefore Chriſt only could be a ſacrifice to procure the covenant of peace. For,

(1.) He only could bear the curſe, and overcome it. The curſe of the firſt covenant behoved to be executed,

ed, in order to the eſtabliſhing of the ſecond for peace to ſinners; and he only could bear it, ſo as to bear it out, and bear it off, Gen. xv. 10, 17, 18. Gal. iii. 13. The wicked in the other world will bear the curſe indeed for themſelves, and ſo will be made ſacrifices for themſelves, according to that, Pſal. xciv. ult. "He ſhall bring upon them their own iniquity, and ſhall cut them off in their own wickedneſs; yea, the Lord our God ſhall cut them off." But they will never be able to drink this cup up, and overcome it; ſo they ſhall have no peace for ever.

(2.) He only was of infinite dignity, and ſo his ſufferings only could equal the offence of an infinite God by the ſins of the world. Chriſt's ſacrifice was of "a ſweet ſmelling ſavour unto God," Eph. v. 2. It is an Old Teſtament expreſſion uſed, Gen. viii. 21. "The Lord ſmelled a ſweet ſavour," *Heb.* a ſavour of full reſt, namely, "quieting his Spirit," as the expreſſion is, Zech. vi. 8. The ſins of the elect world, moſt abominable to God, ſent up as it were a moſt rank ſmell into his noſtrils: no ſufferings of the creature could maſter it, but the ſufferings of Chriſt did it fully.

Thirdly, Let us conſider the import of this covenant's being a covenant on a ſacrifice.

1. This ſays, that wrath is appeaſed, juſtice has got ſatisfaction for ſin; the bar which the broken firſt covenant laid in the way of ſinners peace with God, is removed; for the new covenant is made on a ſacrifice, whereby atonement is made for the breach of the firſt covenant, and juſtice has got of the Surety, for the ſinner, what it could demand, 2 Cor. v. *ult.*

2. It is conſiſtent with the honour of God, to take ſinners into this covenant, and receive them into favour as his confederates; for now the holineſs, juſtice, and truth of God, have the wrong done them repaired by this ſacrifice; and his mercy and grace have a free vent thereby, Pſal. lxix. 4.

3. Sinners have free acceſs into it. Solomon obſerves, Prov.

Prov. xviii. 16. "A man's gift maketh room for him, and bringeth him before great men." And what will Chriſt's gift of himſelf as a ſacrifice not do? Surely now the ſinner may come forward under the covert of that precious blood; the ſword that guarded the tree of life was ſheathed in the ſacrifice of Chriſt, and laid by, Cant. ii. 10, 11.

4. There is a feaſt for them, a feaſt on the ſacrifice, the parties covenanting feaſting together. Upon the covenant made betwixt Jacob and Laban there was a feaſt kept, Gen. xxxi. 54. So upon this covenant made on the ſacrifice of Chriſt, there is a feaſt, 1 Cor. v. 7, 8. "Chriſt our paſſover is ſacrificed for us. Therefore let us keep the feaſt." The fleſh and blood of Chriſt crucified is meat indeed and drink indeed, and we are to feed and feaſt thereon by faith.

Laſtly, It is a ſure covenant, as made on that ſacrifice, the virtue and efficacy whereof being eternal, one can never be ſhaken out of it. The mercy and grace of God to ſinners have a ſure foundation here, Pſ. lxxxix. 14. "Juſtice and judgment are the habitation of thy throne; mercy and truth ſhall go before thy face." What can ſhake a ſinner out of this covenant when he is once really in it? Nothing can be ſuppoſed to do it but ſin. But then it is a covenant on a ſacrifice whereby ſin is expiated, and therefore it cannot have that malignant effect. Accordingly the promiſe of the covenant runs, Jer. xxxii. 40. "I will make an everlaſting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they ſhall not depart from me."

I SHALL now make ſome improvement of this doctrine.

1. Then ſee how Chriſt loved us! When the Jews ſaw Chriſt come weeping to Lazarus's grave, they ſaid, "Behold how he loved him!" John xi. 36. How much more may we ſay ſo, when we conſider him making a covenant with his Father for the ſalvation of

of loſt ſinners of mankind, and that on the ſacrifice of himſelf? It was much that he took any notice of our juſt ruin, being enemies to him as well as to his Father; more than he made a covenant for our recovery; moſt of all, that in order to eſtabliſh it, he made his ſoul an offering for ſin, and conſented to ſhed his precious blood for it.

2. Then let us take this his covenant, and reſt in it, as made by him. Let us leave to him the glory.

(2.) Of ſole Maker of it with his Father, Zech. vi. 13. Let us not pretend to frame, make, and deviſe a covenant of our own, diſtinct from his, in our accepting of it. Let us not quarrel his covenant, nor go about to model it anew, agreeable to our corrupt minds. Let us make no exceptions againſt it, no exception in favour of any beloved luſt, no exception againſt any of the duties of the covenant, nor againſt the diſcipline thereof, which is the croſs. Let us deſire nothing out that he has put in, nor any thing in that he has left out, Acts ix. 6. "Lord, what wilt thou have me to do?" So ſincere covenanters look upon it as well ordered in all things, 2 Sam. xxiii. 5.

(2.) Of ſole Undertaker in it. He was ſo when it was made, and when it was fulfilled, Iſa. lxiii. 3. "I have trodden the wine-preſs alone, and of the people there was none with me." Let none now then put in for a ſhare in the undertaking. Some, in their pretended covenanting with God, undertake for their part, that if God will ſave them for Chriſt's ſake from hell and wrath, they will be good ſervants to God as long as they live, and keep his commands, and ſo do their part; and ſo they would ſhare the glory with Chriſt, Rom. iv. 4. They conſider not that they are without ſtrength, and can do nothing; that they have as much need of the grace of Chriſt to ſanctify, as to juſtify them. But come ye to Chriſt in his covenant, to get your nature changed, the power of ſin broken, and to be cauſed by him to walk in new obedience.

(3.) Of the ſole immediate right to the promiſes of it, Gal. iii. 16. You are welcome to claim the promiſes, according to your need; but ye muſt claim them only in his right, and be content to come in at his back to get them made out to you. This has been the way of the ſaints, as Daniel, chap. ix. 17, 18. and Paul, Phil. iii. 9. There is no ſtanding of a ſinner before God, but under the covert of the Mediator's blood; and no plea for ſinners, but in his name.

And to move you hereto, to acquieſce in the covenant as his, leaving him the glory, conſider,

[1.] It is beſt for us as he has made it, Eccl. iii. 14. If we ſhould offer to mend it, by adding to or taking away any thing from it, we would be ſure to mar it. Infinite wiſdom knew beſt what was for our good, and infinite love ſet him on it. As Chriſt ſaw better than we, what was our true intereſt; for he loved us more than we loved ourſelves, for he loved us infinitely, Eph. iii. 19.

[2.] Only he is able enough for that undertaking, Pſal. lxxxix. 19. And the work can be put in no other hand, but it will be marred. Why ſhould we deſire to take burden on ourſelves, when he is content to be the great Burden-bearer, to bear our weight, and all the weights that hang at us, whether of duty, guilt, or affliction? He is ſure, and can never ſtumble under our weight, nor fall; but we are ready to fall at every turn, Pſal. lv. 22. Iſa. xlii. 4.

[3.] The promiſe is ſure in his right, and the claim that way cannot miſs, Pſ. lxxxix. 33. When pleading the benefit of the promiſe, we conſider ourſelves, we ſee nothing but guilt, ſinfulneſs, unworthineſs, fickleneſs, and inconſtancy, to cut off our hopes; but looking to Chriſt, we ſee perfect holineſs and righteouſneſs, infinite dignity and excellency; ſo that we may ſay, "Lord, I am unworthy, yet my Saviour Chriſt is worthy for whom thou ſhouldeſt do this for me."

Laſtly, Let poor trembling ſinners be encouraged to come

come into this covenant, ſince it is a covenant on a ſacrifice. It is an awful thought for a ſenſible guilty creature to enter into a covenant with a holy jealous God. Our God is a conſuming fire; how then can we ſtand before him, and not be conſumed? The ſacrifice being interpoſed we are ſafe, Chriſt going between mediating the peace with his atoning blood, wrath is turned away, and the ſinner received into favour and friendſhip. I proceed now to,

DOCT. II. *Thoſe who now gather unto Chriſt, perſonally and ſincerely entering into his covenant of grace offered to them in the goſpel, while others ſlight him and his covenant, ſhall at the laſt day be joyfully gathered to him in the air, to receive their welcome to the kingdom of heaven, while others ſhall be left on the earth to receive their doom from him, to be driven to the pit.*

IN diſcourſing from this doctrine, I ſhall,

I. Premiſe ſome things on this point in the general.

II. Conſider ſinners ſincere perſonal entering into Chriſt's covenant of grace now, that will ſecure their joyful gathering to him at the laſt day.

III. *Laſtly*, Make improvement.

I. I SHALL premiſe ſome things on this point in the general.

1. All mankind were by Adam's fall ſeparated and ſcattered from God, as ſheep gone aſtray, 1 Pet. ii. ult. Mankind was at firſt joined to God in the bond of the firſt covenant, and ſo they were his family about his hand, headed by him, and enjoying his favour. But by ſin they broke away from him, and being gone from him the centre of unity, they were ſeparated in affection one from another, Tit. iii. 3. And in this ſtate they remain while out of Chriſt, ſcattered and wandering on the mountains of vanity.

2. To bring ſcattered ſinners to God again, Chriſt was appointed the head to whom their gathering ſhould be, 1 Pet. ii. ult. "For ye were as ſheep going

aſtray; but are now returned unto the Shepherd and Biſhop of your ſouls." Chap. iii. 18. "Chriſt hath once ſuffered for ſins, the juſt for the unjuſt, that he might bring us to God." The firſt Adam was the head under whom they went away, and he left them wandering, a ready prey for the devourer; the ſecond Adam is the head for their return, by whom they may be brought back unto God, and put up in ſafety with him for ever, John xi. 52. He is the great Shepherd, intruſted by his Father for gathering the ſtrays of mankind, into one flock and fold.

3. There is a double gathering of ſcattered ſinners to Chriſt. The one is now a doing, has been from the beginning, and will be to the end of the world; and that is a gathering of ſinners by the goſpel to him into the bond of the covenant of grace, Gen. xlix. 10. The other is to come certainly at the world's end, and that is a gathering of them by the angels to meet him in the air, never to ſet their foot more on the curſed earth, but to go away with him to heaven. And that will be a gathering quickly diſpatched, as appears from the text.

4. There are many who will not be gathered to Chriſt now, whatever pains he is at to gather them, Mat. xxiii. 37.—"How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" He ſets up his ſtandard among them, he calls to them to come in to him; but they get away from him. They love better to wander on, than to return; they prefer a vain world, and their deceitful luſts, to Chriſt; and they love rather to be at their liberty, than to be brought into the bond of his covenant. They cannot endure to be ſo hedged up, Pſ. ii. 3. So they refuſe to gather to him.

5. Yet there are ſtill ſome who with heart and good will gather to him, and willingly come into the bond of his covenant. Efficacious grace makes them willing, Pſ. cx. 3. They are weary of their diſtance from God,

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and their wandering life, ſeeing how in that caſe they are expoſed to the utmoſt danger, and are in no ſafety from the roaring lion, who goes about ſeeking whom he may devour; and ſo they willingly gather to Chriſt, and come into the bond of his covenant, as their only ſafety.

Laſtly, At the end of the world, whatever ſeparation there is between theſe parties now, the wanderers and thoſe within the bond of the covenant, there will be a greater then. The wanderers and the gathered being both raiſed out of their graves at the ſound of the laſt trumpet; all thoſe gathered within the bond of the covenant, ſhall be gathered together to Chriſt in the air, to go with him, and be ever with the Lord; and the wanderers will be brought together on the earth before him, receive their dreadful ſentence to depart from him; and then they going away, the earth will be ſet on fire.

I SHALL conſider ſinners ſincere perſonal entering into Chriſt's covenant of grace now, that will ſecure their joyful gathering to him at the laſt day. And here three things are to be diſtinguiſhed.

1. The propoſal of the covenant.

2. The ſinner's entering into it in a ſaving manner, ſo as to ſecure his gathering to Chriſt at the laſt day.

3. The profeſſion and declaration of that entering into it, by ſome fit ſign.

FIRST, The propoſal of the covenant. It muſt be propoſed to us, before we can enter into it; and ſo it is indeed propoſed to us to be entered into.

Firſt, Conſider how it can be propoſed or offered to us. The covenant of grace being determined to be Chriſt's covenant, made and concluded from eternity betwixt his Father and him, and its conditions perfectly fulfilled already by Chriſt, and all its promiſes made to him; it is a difficulty with ſome, how that covenant already concluded can be propoſed or offered to us to be entered into. But,

1. Suppoſe one in a town makes a bargain with the

maſter in his own name, and the name of his neighbours there, fulfils the condition, and the benefit only remains to be received; and all this is done without adviſing with them, or their knowledge of it; may not that man when he comes home offer that covenant to his neighbours, and they enter into it juſt by acquieſcing in it? If any of them will not, it will not be forced on them; but if they acquieſce and accept, it is as good and valid as if they had been at the making of it. So it is in this caſe.

2. Adam's covenant was alſo made without us in the name of mankind, and broken too while we were not; yet by our very deſcending from him by natural generation, we are perſonally inſtated in it to our condemnation; and this without waiting our acquieſcing or conſent to that covenant. How much more may the ſecond Adam's covenant be offered to us, and we inſtated in it to our ſalvation, by our expreſs approbation and acceptance?

Secondly, Conſider how it is actually propoſed and offered to us. It is propoſed and offered to us in the goſpel, by Jeſus Chriſt in his own and his Father's name; therefore he is called, "the Meſſenger of the covenant," Mal. iii. 1. who came from heaven, and proclaims and offers the covenant to ſinners. Now it is offered to us in the goſpel.

1. At large, in its ſeveral articles and clauſes, both the conditionary part as fulfilled, Rom. i. 17. and the promiſſory part to be fulfilled, Heb. viii. 10, 11, 12. Ezek. xxxvi. 25. and downwards, and ſo the reſt of it promiſes to be found through the whole Bible. All are propoſed and offered under the name of the covenant at large, Iſa. lx. 3. "Hear and your ſoul ſhall live, and I will make an everlaſting covenant with you," which takes in all the promiſes.

2. In compend, in the offer of Chriſt himſelf the head of the covenant. Say not, How ſhall we take up the covenant that is ſuch a large and ample tranſaction, and

and withal the parts thereof ſcattered through the whole Bible! It is ſet before you abridged, *viz.* in Jeſus Chriſt, to be taken up with one glance of your eye, Iſa. xlix. 8. "I will give thee for a covenant of the people." The offer of Chriſt to you is the offer of the covenant; even as if a father who has made a beneficial bargain for his family, ſhould offer to adopt you; that offer of himſelf for a father to you, would be the offer of that bargain. Now you have this offer of the covenant.

(1.) Under Chriſt's hand in his written word, which ye have in the ſcripture. A wiſe man will make no offer in writing to one, but what he minds to perform; his hand-writing will bind him, if it is accepted. And may not the offer of the covenant made you in writing, under the hand of the great God our Saviour, ſatisfy you in that point? Take heed then, leſt when "God has written to you the great things of his law, ye count them as a ſtrange thing," Hoſ. viii. 12.

(2.) By public proclamation in his name, by the voice of the miniſters of the goſpel, his criers appointed for that effect, Prov. ix. 3. If a prince proclaims an offer of indemnity to rebel-ſubjects, may not that ſatisfy them as to the reality of the offer! And ſhould not this offer actually proclaimed to you ſinners, in the goſpel, by Chriſt's ambaſſadors, fully ſatisfy you as to the reality thereof? *Object.* Miniſters are but fallible men. *Anſw.* True; but their commiſſion is infallible; and ſo far as they ſtick by that, which they do in offering the covenant to ſinners, you have an infallible ground of faith in what they ſay. And as the crier's voice in a proclamation is in effect the king's, ſo is theirs in this caſe. Hence the apoſtle ſays, Heb. xii. 25. "See that ye refuſe not him that ſpeaketh; for if they eſcaped not who refuſeth him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven." And ſays

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our Lord, Luke x. 16. "He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me."

Thirdly, To whom it is offered? Chriſt's covenant of grace is offered to ſinners of mankind indefinitely; that is, it is offered to them, and any of them whoſoever without diſtinction. So the offer ſtands in the written word, and ſo the miniſterial offer is to be made. This is clear from many teſtimonies, Prov. viii. 4. "Unto you, O men, I call, and my voice is to the ſons of men," Mark xvi. 15. "Go ye into all the world, and preach the goſpel to every creature." John iii. 16. "God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life." Iſa. lv. 1. "Ho, every one that thirſteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea come, buy wine and milk without money, and without price." Rev. xxii. 17. "Whoſoever will, let him take the water of life freely." Therefore it is offered to you, and every one of you, and you are warranted to enter into it.

Object. But it may be I was not elected, and Chriſt did not repreſent me in that covenant. *Anſw.* Your warrant to enter into Chriſt's covenant does not at all depend on your election, or non-election, but on the revealed will of God making a real offer of it to you, Deut. xxix. ult. and that you have, and that you believe it not, you diſbelieve the goſpel, Iſa. liii 1. make God a liar, 1 John v. 10. and ſo muſt periſh, Mark xvi. 16. Where do you find that ever a perſon's election was the ground of his believing or entering into the covenant? It is not revealed to the elect to bring them to believe in Chriſt; but they firſt believe, and then by that means they ſee they were elected.

Moreover, the promiſes are propoſed indefinitely. So was the firſt promiſe, Gen. iii. 15. "I will put enmity between thee and the woman, and between thy

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ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel." So are other promiſes of the covenant, Iſa. lv. 3. "Incline your ear, and come unto me; hear, and your ſoul ſhall live, and I will make an everlaſting covenant with you, even the ſure mercies of David." Heb. viii. 10, 11, 12. "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they ſhall be to me a people. And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord; for all ſhall know me from the leaſt to the greateſt. For I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more." Ezek. xxxvi. 25, 26, 27. "Then will I ſprinkle clean water upon you, and ye ſhall be clean; from all your filthineſs, and from all your idols will I cleanſe you. A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them." Where is there any limitation or diſtinction of perſons there?

Object. The conditional promiſes are indeed to all, but not the abſolute ones. *Anſw.* There is a connection of duty and privilege in ſome promiſes; but I know no promiſes properly condition, but to Chriſt, who has fulfilled the conditions of them already; Rom. iv. 4, 5. "Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs." The promiſes of the covenant, call them as ye will, are to all indefinitely; for *non eſt diſtinguendum ubi lex non diſtinguit.* Therefore the apoſtle lays it for a ground of faith to the murderers of the Lord of glory, Acts ii. 38. 39. "Repent and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion

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of ſins, and ye ſhall receive the gift of the Holy Ghoſt. For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call."

Inſt. If theſe promiſes be to all, then they muſt be fulfilled to all. *Anſw.* That is falſe; according to the apoſtle's reaſoning, Heb. iv. 1. "Let us therefore fear, leſt a promiſe being left us of entering into his reſt, any of you ſhould ſeem to come ſhort of it." It follows indeed that that muſt be fulfilled to all who accept them by believing; and ſo they ſhall, John iii. 16. But not to them who will not accept them, believe, nor apply them to themſelves. No promiſe binds the promiſer, if it is not accepted by the party. It is no imputation on God's faithfulneſs, that they are not fulfilled to unbelievers of them.

SECONDLY, The next thing is the ſinner's entering into the covenant in a ſaving manner, ſo as to ſecure his gathering to Chriſt at the laſt day. This the text expreſſeth by "cutting off his covenant on a ſacrifice," that is, by cutting off the ſacrifice to enter into the covenant. And this being the ſacrifice of Chriſt himſelf, can be no other but the laying the hand on the head of the ſacrifice which then was to be cut off by divine juſtice. And this in goſpel language is juſt believing on Jeſus Chriſt ſacrificed for us. So it is by believing on Chriſt crucified, that we are perſonally and ſavingly entered into the covenant.

It is agreeable to the nature of the covenant, that this ſhould be the way of entering into it. For whereas the covenant is not made with us immediately, as parties, contractors for ourſelves, in which caſe we would enter into it by promiſing to do ſomething on our part as the condition thereof; but mediately through Jeſus, who mediated therein as a repreſentative, undertook the fulfilling the condition thereof, and had the promiſes thereof made to him; it is evident there can be no way of our perſonal entering into

to it in a ſaving manner, but by uniting with him, which the ſcripture determines to be by faith alone, Eph. iii. 17. "That Chriſt may dwell in your hearts by faith." Accordingly it is determined, John x. 9. "I am the door; by me if any man enter in, he ſhall be ſaved."

Now this believing on Chriſt crucified or ſacrificed for us, whereby we are entered into the covenant, formally lies in three things.

1. Believing the abſolute ſufficiency of the ſacrifice of Chriſt for the ſalvation of ſinners, and your ſalvation in particular, and the complete ſecurity of the covenant for that effect to all within the bond of it, Jer. iii. 22, 23. "Return, ye backſliding children, and I will heal your backſlidings; behold, we come unto thee, for thou art the Lord our God. Truly in vain is ſalvation hoped for from the hills, and from the multitude of mountains; truly in the Lord our God is the ſalvation of Iſrael." The ſoul ſeeing the infinite ill that is in ſin, as an offence and abomination to an infinite God, muſt ſee alſo the infinite dignity of the ſacrifice of Chriſt, ariſing from the infinite dignity of his perſon, ere it can believe this; and muſt alſo ſee the immoveable faithfulneſs of God, as the ground of believing the complete ſecurity of the covenant.

2. Believing that this covenant, in the condition thereof fulfilled by Chriſt's ſacrifice of himſelf, and the promiſes thereof made thereupon and bearing ſalvation, is offered really and truly to you in particular, by Jeſus Chriſt, with the good will of his Father; ſo that it is lawful for you to come forward into it, and uſe it as your own. This is the report of the goſpel, Iſa. lv. 3. cited above. 1 John v. 11. "This is the record, that God hath given to us eternal life; and this life is in his Son." And it is demonſtrated by the Spirit inwardly to the elect, whereby they ſee the door of the covenant open to them, Iſa. liii. 1.; and whoſo believeth it not can never enter into the covenant, but make God a liar by their unbelief of it.

3. Truſt-

3. Truſting on the ſacrifice of Chriſt for your ſalvation from ſin and wrath, upon the ground of God's faithfulneſs in the covenant, Acts xv. 11. "We believe that through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved." The ſoul renounceth all confidence in itſelf, or any other, and relies wholly on the ſacrifice of Chriſt, the fulfilled condition of the covenant, for the promiſes of the covenant being fulfilled to itſelf, becauſe God has ſo engaged in his proclaimed covenant, and he cannot but be faithful in his covenant.

Thus the ſoul is formally entered into the covenant, receiving Chriſt in his prieſtly office, and ſo uniting with him.

And this neceſſarily brings along with it the covenanter's,

1. Receiving Chriſt as his Prophet, renouncing his own wiſdom and the wiſdom of the world, giving up himſelf to be guided by his word and Spirit, Matth. xvi. 24. Acts xiii. 22. Uniting with him, he muſt needs be our head for direction and guidance.

2. Receiving him as his King and Lord, renouncing the dominion of ſin, the devil, and the world, and wholly giving up himſelf to be ruled by him as his head for government, Pſal. ii. *ult.* Iſa. xxvi. 13.

And thus the ſoul entering into the covenant, taking Chriſt in all his offices, takes God in Chriſt for his God, and gives up himſelf to be one of his people for ever, conſenting to the offer made, Heb. viii. 10. "I will be to them a God, and they ſhall be to me a people." Whoſo thus enters into the covenant now, ſhall be joyfully gathered to him at the laſt day, as thoſe that have entered into his covenant on a ſacrifice.

THIRDLY, The laſt thing on this head is the profeſſion and declaration of that entering into Chriſt's covenant, by ſome fit ſign. This is a ſolemn declared entering into the covenant, in which one may be either ſincere or hypocritical, Deut. xxix. 10, 12. "Ye ſtand this day all of you before the Lord your God;—that

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thou ſhouldſt enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day." And ſo it will not of itſelf, if it be ſeparate from the former, ſecure our gathering to him at the laſt day. Mean while it is a duty required of us now for God's honour, and requiſite for our comfort, Deut. xxvi. 17. It is done three ways.

1. By words ſpoken, Pſal. xvi. 2. either in prayer to God, wherein a perſon ſolemnly and in expreſs words declares unto God in ſecret his acceptance of and entering into the covenant; or before men, where the thing being propoſed by one, others ſignify their acquieſcing by ſome fit geſture, as bowing of the head, Exod. iv. 30, 31.

2. By writing under their hand, declaring their accepting of the covenant, Iſa. xliv. 5. "One ſhall ſay, I am the Lord's; and another ſhall call himſelf by the name of Jacob; and another ſhall ſubſcribe with his hand unto the Lord, and ſirname himſelf by the name of Iſrael." This has been an uſeful practice of many in their life, and comfortable to their relations when they were gone, when they found their written acceptance of God's covenant of grace.

3. By inſtituted ſignificant actions. Such is the partaking of the Lord's table. The very taking of the bread and wine at the Lord's table, and eating and drinking the ſame, being a ſolemn declaration before the world, angels, and men, that we enter into Chriſt's covenant. So in caſe it be ſeparate from believing, tho' it cannot ſavingly enter us, we will be treated as covenant-breakers.

Use. To conclude, I beſeech you by your gathering together to Chriſt at the laſt day, that you now gather to him in his covenant. For this cauſe I recommend to your conſideration,

1. That this is a ſpecial gathering time, wherein the great trumpet of the goſpel is ſounding, and double ſounding, a gathering; a time wherein the Lord is ſending out the angels of the churches, miniſters, to gather you. Let not the trumpet of the goſpel ſound

in vain for you, nor the angels of the churches attempt in vain to gather you. They bring Chriſt's voice and the offer of the covenant to you.

2. As ſure as the trumpet of the goſpel is ſounding now in your ears, and the angels of the churches are at work to gather you to Chriſt now, whoſe attempts you may render vain; ſo ſure will the laſt trumpet ſound in the ſame ears, and the angels of heaven gather them joyfully to Chriſt who now come unto him, to meet him in the air, while they will leave the reſt on the earth.

3. What will you think to ſee at that day, others taken as within the bond of the covenant, and yourſelves left as without it? With what pale faces, and trembling hearts, will ye look up to the Judge coming in the clouds of heaven, and to your neighbours, Chriſt's covenant people, carried by angels, and flying above you, away to meet the Lord in the air, with a ſhining glory on them?

Laſtly, How will ye brook your laſt ſight of them, when they having in the firſt place received their welcome to their kingdom from the Judge on the throne, ye ſhall get your ſentence to depart from him into everlaſting fire, prepared for the devil and his angels; and ſo muſt turn your backs, and make away to your place, they being then the ſpectators of your begun miſery, and your beloved world being ſet on fire?

Think on theſe things in time, and whatever ye are, or have been, know that you are allowed free acceſs into the covenant; and therefore enter into it ſincerely. Go alone by yourſelves, think on your loſt ſtate by nature, examine yourſelves as to your liking of the covenant, and if you find your heart pleaſed with it, go to your knees, and ſolemnly declare before God, your accepting and entering into it, taking Chriſt in all his offices, and God in Chriſt for your God and portion for ever. And ſo be perſuaded, that on this your gathering to Chriſt in the bond of his covenant now, depends your being gathered to him in glory at the laſt day.

THE SAINTS LIFETIME IN THIS WORLD A NIGHT-TIME; THEIR EXPECTATION OF THE DAY'S BREAKING IN THE OTHER WORLD, AND THE SHADOWS FLEEING AWAY; AND THEIR GREAT CONCERN FOR CHRIST'S PRESENCE TILL THAT HAPPY SEASON COME.

The ſubſtance of ſeveral Sermons preached at Etterick in the year 1730.

SONG ii. 17.

Until the day break, and the ſhadows flee away; turn my Beloved, and be thou like a roe, or a young hart upon the mountains of Bether.

IN theſe words you have the breathing of a gracious ſoul, with reſpect to the time that may paſs in this world, before one comes to enter into the other world; it is to have his countenance and the communications of his grace by the way, until they come there, where there will be nothing to intercept it. And it would be a good ſign of meeting with a kindly reception from Chriſt into that world at laſt, that we were now ſaying from the heart, "Until the day break, and the ſhadows flee away; turn my Beloved, and be thou like a roe, or a young hart upon the mountains of Bether." Where obſerve,

1. The connection of theſe words with the preceding verſe, whereby they appear to be the breathing of a ſoul really married to Chriſt, having a ſenſe of the marriage bond, and not aſhamed of it, but reſolutely owning it. "My Beloved is mine, and I am his.—Until the day break, and the ſhadows flee away; turn my Beloved," &c. The ſpouſe of Chriſt looks on herſelf as one that is married to a huſband whom ſhe dearly loves, but is not yet ready to take her home; ſhe deſires therefore, that until the time come of his taking her home, he will not be a ſtranger to her, but give her the comfort of

his preſence with her, that the preſent ſituation will allow; thereby intimating, that ſhe is not to look for the comfort of her life from any other, but him, whether he be abſent from or preſent with her.

2. The words themſelves: in which conſider,

1*ſt*, The happy term that Chriſt's ſpouſe lives in expectation of, which is expreſſed by two things, the latter conſequential on the former, the "breaking of the day," and the "fleeing away of the ſhadows." By the day here is meant the day of eternity, that will break in the other world, in the light of glory ariſing to thoſe that are married to Chriſt here. That is *the* or *that day* by way of eminency, 2 Tim. i. 18. This implies two things.

(1.) That ſhe looked on her lifetime in this world as a night-time; elſe why ſhould ſhe have expected the day breaking? and that in that night-time there were many ſhadows, darkening things to her, and allowing her but obſcure views of them; elſe why ſhould ſhe expect their fleeing away? as one travelling by night, in a mountainous or woody country, if the night were never ſo clear, it is no wiſe comparable to broad daylight; and beſides there are many dark and gloomy ſteps cauſed by the ſhadows that the hills and woods caſt; which though they amount not to a total darkneſs, yet the light by their means is but a very faint one. Such is the believer's travelling through this to the other world.

(2.) That ſhe believed and expected, that that night would not laſt, and that the ſhadows would vaniſh at length. She looks for the breaking, Heb. blowing of the day, becauſe however dead a calm there may be through the night, ordinarily at break of day a gale of wind riſes; and that break or blowing of the day will quickly chaſe away all the ſhadows, that they ſhall not be to be ſeen more. That blowing will be of the Spirit of Chriſt, in a full communication of influences to the believer, at the day's breaking to him in the other world;

world; whereby all the ſhadows now intercepting the light from him, will in a moment evaniſh.

2*dly*, The great thing her ſoul deſires, and ſhe breathes after, till that happy term come.—It is communion with Chriſt her Lord and Huſband, in ſuch ſort and meaſure as the ſtate of this life by divine regulation will allow. She is not for turning back to, and ſolacing herſelf with her former lovers, till her Huſband take her home; no, being married to him, her eyes are ſhut now on all others, and they are towards him alone. "Turn, my Beloved, and be thou like a roe, or a young hart upon the mountains of Bether." It conſiſts of two parts.

(1.) A deſire of his countenance towards her, "Turn, my Beloved," &c. Heb. 'Come round about.' It intimates, [1.] His turning his back on her, ſhewing ſome ſign of diſpleaſure with her; the frequent lot of God's children in this world. [2.] That even in that caſe her heart was upon him as her beloved, and her eyes going after him, that ſhe would have him turn his face. [3.] That ſhe would fain have his countenance again when loſt: *q. d.* Turn about to me, that I may behold thee with joy.

(2.) A deſire of nearneſs to him, and the embraces of his love: "Be thou like a roe, or a young hart," &c. Come to me ſpeedily. She lays not the ſtreſs of the ſpeedy meeting on her motion to him; but as of free grace, on his motion to her; by his grace coming over mountains betwixt them, and that ſpeedily; even as a roe comes to its mate, or a young hart to its dam, upon the mountains of Bether, 2 Sam. ii. 29. The word ſignifies a half part.

From the text thus explained, may be deduced the three following points of doctrine, *viz.*

Doct. I. *A ſoul once truly married to Chriſt, will from thenceforth look on the lifetime in this world, as a night-time, a ſhadowy one, as indeed it is.*

Doct. II. *To thoſe that are truly married to Chriſt,*

the day will break in the other world, and the ſhadows flee away; and they ſhould live in the comfortable expectation of it.

Doct. III. *It will be the great concern of thoſe married to Chriſt during their night-journey in this world, that he may turn and come to them, till the day breaking and the ſhadows fleeing away, they get to him in the other world.*

I ſhall ſpeak to each of theſe in order.

Doct. I. *A ſoul once truly married to Chriſt, will from thenceforth look on the lifetime in this world, as a night-time, a ſhadowy one, as indeed it is.*

In touching a little on this doctrine, I ſhall,

I. Shew in what reſpect the ſaints lifetime in this world is a night-time.

II. How the ſoul once married to Chriſt comes to look on its lifetime in this world as a night-time.

III. On what grounds ſuch a ſoul juſtly looks on it as a night-time, a ſhadowy one.

IV. Improve the point.

I. In what reſpect the ſaints lifetime in this world is a night-time. To clear this, conſider,

1. The life of a child of God in this world, from the moment of the marriage with Chriſt, is a day-time, in compariſon with the time he lived in his natural ſtate, 1 Theſſ. v. 5. Therefore ſays the apoſtle, Eph. v. 8. "Ye were ſometimes darkneſs, but now are ye light in the Lord." While they are in their natural ſtate, they are in midnight darkneſs, it is black and dark night with them. But being united to Chriſt, the night of their natural ſtate is at an end, and the day of grace is come with them. And this is ſuch a day, as will never be ſucceeded by another night.

2. But in compariſon with his ſtate in the other world, it is but a night-time. When he enters there, a day of glory ſhall break to him, that will ſo far ſurpaſs all he has ſeen, that he ſhall be made to think, he never

never ſaw day before, Rom. xiii. 12. The natural man is in black and dark night, and the ſaints in this world are in a cloudy moon-light night; only the ſaints in the other world are in broad day-light, Col. i. 12.

II. We ſhall conſider how the ſoul once married to Chriſt comes to look on its lifetime in this world as a night-time. There are four things concur to it.

1. They then have ſome new and precious light, however faint, that they had not before. They can ſay with the blind man cured by Chriſt, John ix. 25. "One thing I know, that whereas I was blind, now I ſee." They ſee that in ſin, Chriſt, and in the other world, that they did not before perceive. Strangers to Chriſt are like blind men, to whom the night and the day are alike; but being once married to Chriſt they are like him who ſaid, "I ſee men as trees walking," Mark viii. 24. They ſee, but find they do not ſee clearly, and ſo conclude, that it is night with them.

2. Being once married to Chriſt indeed, the ſun of this world ſets upon them. The world's love to them is turned to hatred, it conceives an antipathy againſt them, John xv. 19. And looks as when the darkneſs of the night follows the lightſome day, and ſits down on the beautiful cities, the green hills, the pleaſant meadows and gardens, all theſe loſe their luſtre and beauty, and become black and gloomy; ſo when once a ſoul is married to Chriſt, the world loſeth its former beauty to the man; it is quite another thing in his eyes than it was before; the vain world is turned out of its gaudy day-dreſs, into its night-dreſs, where its former beautiful appearance is gone, Gal. vi. 14.—"The world is crucified unto me, and I unto the world."

3. Yet the Sun of righteouſneſs is ſtill hid to their eye ſight, however he lets out ſome rays of light to them, and they diſcern him by faith, 1 Pet. i. 8. In ſome northern parts belonging to this kingdom, the body of the ſun, about this time of the year, does indeed go out of their ſight about the middle of the night; yet

yet ſtill certain rays from it appear all along; ſo is it with the believer. Therefore he muſt look on it as night; though it is but a ſhort one. That Jeſus to whom they are joined in ſpiritual marriage, is gone to heaven, and there he abides hid from their eyes, though manifeſt to their faith, Cant. iv. 6. As Jacob married to Leah, got not a broad view of her till the morning; ſo the believing ſoul married to Chriſt, will not get a broad view of its Huſband, till the day of eternity break.

4. *Laſtly*, The beauty of the light let into them natively cauſes a longing for the perfection of it, Phil. iii. 13, 14. As one with a dim light diſcerning a beautiful object, preſently calls for a clear light whereby to diſcern it fully; ſo the ſoul that has ſeen as much of Chriſt's excellency as to engage the heart to him, longs for a full ſight of his glory; and while the light will not ſerve that purpoſe, it natively concludes, that it is night ſtill.

III. I ſhall next ſhew on what grounds they juſtly look on it as a night time, a ſhadowy one.

1. They juſtly look on it as a night-time. For,

(1.) It is a time of much darkneſs with them, 1 Cor. xiii. 12. darkneſs of ignorance, and of uncomfortableneſs. However vain men may pride themſelves in the knowledge they have reached, puffed up therewith as empty bladders; ſerious Chriſtians will ſtill be bewailing their ignorance and weakneſs in the divine myſteries, Pſal. lxxiii. 22. Prov. xxx. 2. 3. And however lightſome a life the native vanity of mind may make ſome; it is not poſſible, but the imperfections, infirmities, and ſtruggles attending the Chriſtian life here, muſt make much uncomfortableneſs in it, Pſal. xcvii. 11. How then can they but count it night?

(2.) It is a time, wherein the wild beaſts are got out of their dens, ranging about, Pſal. civ. 20, 21. In the darkneſs of this life, what howling and yelling of the infernal crew, the devils and wicked men acted by them, do reach the Chriſtian's ears, and make his heart

heart to ſhiver? So that to travel through the world is often as unpleaſant, as through an howling wilderneſs in the night. And not only ſo, but they are often in hazard of being devoured by them, and ſwallowed up, 1 Pet. v. 8. No wonder they long for day-break, when theſe wild beaſts will go into their dens and be ſilenced, Pſal. civ. 22.

(3.) It is a time inclining to ſleep and inactivity, 1 Theſſ. v. 7. All the unregenerate world is faſt aſleep about them, and will not awake; and they themſelves have a conſtant ſtruggle to hold up their head. If it were day with them, they could beſtir themſelves, and apply to their proper buſineſs; but it is night, and with difficulty they watch one hour.

2. They juſtly look on it as a ſhadowy night,

(1.) Becauſe there are many things intercepting the light from them; by ſuch means ſhadows are made in the night, as when a houſe or a hill intercepts the light of the moon or ſtars by night. Thus it is with God's people in the world; there are many things to mar the light of their Lord's countenance ſhining on them, Iſa. xlix. 2. Pſal. xxx. 7. And by means of theſe interpoſing hinderances, they cannot have now that light of knowledge and comfort, that they would deſire.

(2.) It is a time wherein they had ſome precious light, yet but faint, and mixed with much darkneſs. Where there is no light at all, there cannot be ſhadows, all is but one ſhadow; and ſo it is with natural men, "there is no light in them," Iſa. viii. 20. But ſouls married to Chriſt have the light of grace, which however is but a dim and mixed one in compariſon of the light of glory, 1 Cor. xiii. 12.

(3.) It is a time, wherein the very means of their light and knowledge give but ſmall and dark repreſentations of the knowledge of the other world, and the riches of his kingdom. So does the ſhadow of a houſe in the night repreſent it but very darkly and imperfectly; ſo the ſhadow of a man by a looking-glaſs is but an imperfect

imperfect repreſentation of the man, not comparable to ſeeing face to face. Thus we have a ſhadow of Chriſt in the goſpel, in the word, in the ſacraments; but it is but a ſhadowy darkly repreſenting him and the happineſs of his kingdom, 2 Cor. iii. 18. So that the half is not ſeen. But as one taken with a beautiful picture, natively longs to ſee the original; ſo does a ſight of Chriſt by theſe ſhadows, cauſe one to long for the day breaking and the ſhadows fleeing away, that they may ſee him face to face.

We ſhall now make ſome improvement of this point, in the following uſes.

Use I. Of information. Is the time of this life indeed a night, a ſhadowy one, to thoſe married to Chriſt, and do they look on it ſo? Then,

1. They to whom this life in this world makes ſuch a pleaſant day, that they deſire no better, are in bad caſe. If it is ſo with you habitually, ye are not truly married to Chriſt, Cant. viii. 5. Ye are yet in your natural blindneſs, that night and day are alike to you; and the day of grace is not yet riſen on you. And if it be ſo with you only occaſionally, you may be ſure that while it is ſo, your ſouls are out of frame, and the grace of God in you is under a cloud.

2. Then the time of this life is a dangerous time, even to thoſe that are eſpouſed to Chriſt, and they have no need to watch, "every man having his ſword upon his thigh, becauſe of fear in the night," Cant. iii. 8. They are in danger of ſins, ſnares, and temptations; for it is a time wherein the roaring lion is ranging about, who will be bound down in his den, if once the day were broken. This made the apoſtle jealous over the Corinthians "with godly jealouſy; for I have eſpouſed you to one huſband," ſays he, that I may preſent you as a chaſte virgin to Chriſt. But I fear leſt by any means, as the ſerpent beguiled Eve through his ſubtility, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt, 2 Cor. xi. 2, 3. They

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are in danger of various troubles, which are incident to them in this night ſeaſon. But it is but to watch a while, if the day were broke, the danger is over.

3. The Chriſtian's life in this world is a lonely and weariſome life; for the travellers to Zion have a night of it, a ſhadowy one. If one travel by day, he will readily get company, for then every body is aſtir; and this makes the way to deſtruction a throng way, the carnal world going at eaſe in it, becauſe the ſun of this world is up on them, and their night is coming in the other world. But if one travels by night, he will readily have a lonely journey of it; and therefore there are but few in the way to life. So it is told us, Matth. vii. 14. "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Micah therefore laments the lonelineſs of it with him, Micah vii. 1. "Wo is me, for I am as when they have gathered the ſummer-fruits, as the grape gleanings of the vintage; there is no cluſter to eat," and the Pſalmiſt, Pſal. cii. 6, 7. "I am like a pelican of the wilderneſs; I am like an owl of the deſert. I watch, and am as a ſparrow alone upon the houſe top." For it is night with them; but in the other world the day will break to them. This makes it weariſome travelling. It is ſo ordered, as the march through the wilderneſs for their trial.

There is a fourfold allowable wearineſs in the Chriſtian life, which our Lord will not be diſpleaſed with in his people, that it make them often to propoſe that queſtion, Iſa. xxi. 11. "Watchman, what of the night?"

(1.) Wearying of an ill world, a world lying in wickedneſs, Pſal. cxx. 5. "Wo is me, that I ſojourn in Meſech, that I dwell in the tents of Kedar." Surely God himſelf is weary of them, of their obſtinate impenitency, carnality, profanity, and formality, Iſa. lxv. 2,—5. & i. 14. It is but kindly that his people weary of their ſociety, who thus weary their God; and that they

they long for the day when they will be by themſelves.

(2.) Wearying of an ill heart, the body of ſin and death, Rom. vii. 24. "O wretched man that I am, who ſhall deliver me from the body of this death!" God has left it in them for their exerciſe and trial, as he did the Canaanites in the land; but ſurely they are to make no league with it, but to war againſt it; and it is acceptable to him to weary and long for the day that they will be rid of it. And there is never a weary look they give for it, but he kindly noticeth it.

(3.) Wearying to be at home in Immanuel's land, where there is no more night, but an eternal day, 2 Cor. v. 4. "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be ſwallowed up of life." Rom. viii. 23. "And not only they, but ourſelves alſo, which have the firſt fruits of the ſpirit, even we ourſelves groan within ourſelves, waiting for the adoption, to wit, the redemption of our body." Indeed the Lord makes their travelling in this world difficult to his people, for that very end, that they may long to be home.

(4.) Wearying for our Lord's gracious viſits to their ſouls, while they are abroad, Pſal. cxxx. 6. "My ſoul waiteth for the Lord, more than they that watch for the morning; I ſay, more than they that watch for the morning." How paſſionately does the ſpouſe cry for them in the text? It is a ſign it is very ill with the Chriſtian, when his Lord is away, and he cares not; when his communion with God is ſtopt, and yet he is at eaſe, Cant. v. 3. See Pſal. xxx. 7.

4. That a Chriſtian's life in this world has many ups and downs in it, is not at all ſtrange; nay nor that the alteration comes very ſuddenly; for he is travelling in a night, a ſhadowy night. There is nothing more ſtable than a Chriſtian's ſtate, but nothing more alterable than his frame, Pſ. lxxxix. 36, 37. He may be going on cheerfully in the moon-ſhine, ſinging his ſong

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in the night; anon he enters ſome black and ſhadowy valley in his way, or a cloud overcaſts, and ſtrikes a damp on him; he gets through the valley, the cloud paſſes off, and he recovers; and ſo one after another, till the day break, and the ſhadows flee away.

USE II. Hereby ye may try, whether ye are truly married to Chriſt, or not? If it is ſo, ye will look on your life in this world henceforth as a night-time. And,

1. Your former value for this world will be ſunk, and your love to it turned into a holy contempt and neglect of it, in compariſon with Chriſt your huſband, and his kingdom in the other world, Mat. xiii. 46. The blackneſs of the night will be ſitten down on it, in its moſt gaudy dreſs, of profits, pleaſures, and honours in it, 1 John ii. 15. You will look on it as a ſhadow, hiding much of the Bridegroom's glory from you; and ſo will keep up a ſtruggle againſt it, as that which getting in betwixt the Sun of righteouſneſs and you, will cauſe an eclipſe of the light of his countenance.

2. Your eſteem of Chriſt will be raiſed above all, 1 Pet. ii. 7. Your love to him will be a ſuperlative love, above all perſons and things, Luke xiv. 26. She that without conſideration runs into a marriage with a man, is ready to diſcover ſomething in him afterwards, that makes her deſpiſe him, and, when it is out of time, to prefer ſome other of her ſuitors; ſo they that are raſh and indeliberate in their pretended cloſing with Chriſt, that were never bleſſed with a ſaving diſcovery of him to their ſouls by the Spirit, will be ready to rue the match, and to return to the fleſh pots of Egypt. But the ſoul once truly married to Chriſt, will find him a covering of its eyes; they will charge their eyes thenceforth to be cloſed on all his rivals, as never to ſee another ſo fair, Pſal. lxxiii. 25. "Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee."

Laſtly, Ye will count it day only in the other world, however bright the ſunſhine in this world may be;

"Until the day break, and the ſhadows flee away," &c. Therefore your main concern will be to reach eternal light there, Phil. iii. 14. to be prepared and made meet for it, Rev. xix. 7. And you will aim at the purity of it, 1 John iii. 3. So you will be going thro' this world, as in a night journey, with the eye fixed on the other world before, deſiring and expecting the break of day that will be there.

USE III. Of caution. This gives a watchword to all that profeſs their ſouls marriage with Chriſt. It is night-time; therefore,

1. Beware ye fall not aſleep, 1 Theſſ. v. 7. Take heed of carnal ſecurity, which is the bed of the devil's making for us; a dangerous bed, how ſoft ſoever; and the ſofter the more dangerous. Satan got David into it, and there he polluted himſelf with adultry and murder; and Peter alſo, where he defiled himſelf with denying his Lord and Maſter. But it is but few that get the caſt of grace to raiſe and cleanſe them in ſuch a caſe, that theſe two eminent ſaints got. People are ready to fall aſleep after a full meal, Cant. v. 1, 2. and wiſe virgins may be overtaken with ſleep, as well as fooliſh virgins, Mat. xxv. 5.

2. Beware ye fall not a-dreaming. The whole life of ſome is one continued dream or deluſion, which they awake not out of till they are paſt hope and help, Iſ. xliv. 20. "He feedeth on aſhes; a deceived heart hath turned him aſide, and he cannot deliver his ſoul, nor ſay, Is there not a lie in my right hand?" Chap. xxix. 8. God's children alſo are in hazard of dreaming too in this their night-time, when they fall aſleep. David fell a-dreaming of golden mountains in this world, Pſ. xxx. 6. Peter of perfect ſafety, when Satan was laying a ſnare for him, and ſeeking to winnow him. O Sirs, open your eyes, ſtand on your watch, know ye are here among the lions dens, and the mountains of the leopards. Do not dream of world's eaſe, but lay your

your account with trials; nor of safety from snares, but lay your account with temptations.

3. Beware of mistakes and misapprehensions of things, to which people are liable in the night. Live by faith, and trust not your own understanding, Prov. iii. 5. Judge not of things in your way by sense, but by the rule of God's word. Our eyes in the night are apt to deceive us. A step will appear much more difficult by reason of the darkness, than really it is; so there will be stones of difficulty appearing in the way, of a duty not to be rolled away, which yet when ye come up to will be found rolled away to your hand. A bush will appear a house to the traveller, and disappoint him turning to it for shelter; so does this and the other created comfort to us in this night-journey. In the night we are ready to take our friends for our foes, as did the disciples on the sea; so we are apt to do with our crosses and trials.

4. Beware of stumbling, John xi. 10. and walk circumspectly, Eph. v. 15. Keep up a holy jealousy over yourselves, Prov. xxviii. 14. "Happy is the man that feareth alway." Where the darkness of the night trysts with snares and stumbling block's in one's way, it is hard for one to keep his feet; so it is in your way to heaven. Peter found a snare in the mount, as well as in the high-priest's hall; and Lot in the cave with his own children, as well as in Sodom. Take then that caution, 1 Cor. x. 12. "Let him that thinketh he standeth, take heed lest he fall."

Lastly, Beware of wearying in a way of languishing, fretfulness, and impatience; the which is incident to people in the night not asleep. Whatever be your troubles in the world, yea your struggles with the body of sin and temptations, do not weary so as to fall a languishing, unfitting yourselves for bearing and doing; so as to fret and be impatient, and say, It will never be day. For tho' it is night, the morning cometh.

Use ult. Evidence yourselves truly married to

Chriſt, by your looking on the time of this life, as a night-time, a ſhadowy one. And this,

1. By ſtretching your view habitually beyond it, "looking not at the things which are ſeen, but at the things which are not ſeen," 2 Cor. iv. ult. A ſoul married to Chriſt will not terminate its deſires and expectations within the narrow limits of time; nor would they, if it were in their offer, ſit down contented with this life perpetuated, more than they would be content of an eternal night here that would never have a day, Job vii. 16. "I lothe it, I would not live alway." But live ye in expectation of this night's paſſing, and of the morning's coming in the other world.

2. By watchfulneſs and circumſpect walking, as not inſenſible of your hazard. Travellers by night look well to their feet, however careleſsly men walk that travel by day, Prov. iv. 26. Many profeſſing to be eſpouſed to Chriſt, diſcover their hypocriſy by the looſeneſs and careleſsneſs of their after-walk.

3. By continual eying and uſe-making of the pillar of fire that gives light in the night in this wilderneſs. Chriſt is that pillar of fire, that enlightens the believer's darkneſs in this world; as he is a Huſband, he is the ſoul's guide. Keep the eye of faith on him, while the night laſts, that all your motions, removes, and reſts may be directed by him, Col. ii. 6. "As ye have therefore received Chriſt Jeſus the Lord, ſo walk ye in him." John viii. 12. "I am the light of the world; he that followeth me, ſhall not walk in darkneſs, but ſhall have the light of life."

Laſtly, By learning and uſing the ſong in the night. Our Lord has allowed the travellers to Zion, ſuch a ſong, as may refreſh and cheer them in their night-journey thro' the wilderneſs, Iſa. xxx. 29. "Ye ſhall have a ſong as in the night, when a holy ſolemnity is kept, and gladneſs of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Iſrael." They learn it out of their Bible,

Pſal. cxix.

Pſal. cxix. 54. "Thy ſtatutes have been my ſongs in the houſe of my pilgrimage." They ſing it by faith, believing the promiſes, and crediting and applying the bleſſed report concerning the other world, the day's breaking and the ſhadows fleeing away. And this cheers them in the melancholy night they have. Slight it not, Job xxxv. 10. "But none ſaith, Where is God my maker, who giveth ſongs in the night?" Iſ. lxiv. 5. "Thou meeteſt him that rejoiceth and worketh righteouſneſs, thoſe that remember thee in thy ways." Neh. viii. 10. "The joy of the Lord is your ſtrength."

DOCT. II. *To thoſe that are truly married to Chriſt, the day will break in the other world, and the ſhadows flee away; and they ſhould live in the comfortable expectation of it.*

IN handling this point, I ſhall,

I. Conſider the day's breaking, and the ſhadows fleeing away thereupon.

II. Believers living in the comfortable expectation of the day's breaking to them in the other world, and the ſhadows fleeing away thereupon.

III. *Laſtly*, Apply the doctrine.

I. I SHALL conſider the day's breaking, and the ſhadows fleeing away thereupon. And on this head I ſhall ſpeak of,

1. The day's breaking in the other world to thoſe that are married to Chriſt.

2. The ſhadows upon this breaking of the day, fleeing away.

3. Confirm the point, that the day will break, and the ſhadows flee away, as to thoſe that are married to Chriſt.

FIRST, I am to ſpeak of the days breaking in the other world to thoſe that are married to Chriſt. And here I ſhall ſhew,

1. What a day will break to them there.

2. How this day will break to them there.

First, I ſhall ſhew what a day will break in the other world to thoſe who are married to Chriſt.

1. A clear and bright day, Iſa. lx. 1, 2. "Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee. For behold, the darkneſs ſhall cover the earth, and groſs darkneſs the people; but the Lord ſhall ariſe upon thee, and his glory ſhall be ſeen upon thee." Whatever gloomy, dark, and melancholy times the ſpouſe of Chriſt has here, ſhe will have a bright day of it in the other world. There will be no clouds in it; the dark and cloudy day will then be at an end. The glory of God lightens the upper hemiſphere there, whither they go; and in him there is no darkneſs at all.

2. A fair day and calm. There are no ſtorms nor tempeſts, no bluſtering winds nor rains in Immanuel's land, Rev. xxi. 4. "There ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain." It will be one continued tempeſt in the lower part of the other world; there the great rain of his ſtrength will be falling continually on his adverſaries; but there will be an abſolute calm there, as Ex. ix. 24,—26. where we are told, "There was hail, and fire mingled with the hail, very grievous, ſuch as there was none like it in all the land of Egypt, ſince it became a nation.—Only in the land of Goſhen, where the children of Iſrael were, was there no hail." O what a pity is it, that the faith thereof ſhould not make us bear better the clouds returning after the rain now!

3. A glad and joyful day, Pſal. cxxvi. 5. "They that ſow in tears, ſhall reap in joy." Their wo days will then all be at an end, Rev. xxi. 4. The light and gladneſs now under the clod, will be fairly ſprung up to them then. It will be the day of the heir of glory's home-coming from his travels in the foreign land, unto his own country, his Father's houſe, and his Father's embraces. It will be the ſpouſe of Chriſt's marriage

marriage-day, when the marriage with the ſpiritual bridegroom ſhall be joyfully ſolemnized.

Laſtly, An eternal day. Some places of our world have a long day, but they have a night too, and that a long one. But there will be an everlaſting day in Immanuel's land, Rev. xxi. 25. There is a night too in the other world, as well as a day; but they are in different regions, and never change. It will be a day in the upper hemiſphere, an eternal day; and night in the lower, an eternal night.

SECONDLY, Let us next ſee how this day will break there to thoſe who are married to Chriſt.

1. As coming near their night-journeys end, they enter the paſſage betwixt the two worlds, the darkneſs and ſhadowineſs of the night will come to a pitch. For as the darkeſt hour ordinarily goes before day-break, ſo is it here, the hour of death is ſo in a ſignal manner, "the valley of the ſhadow of death," Pſal. xxiii. 4. When they go down to that valley, there is a gloominеſs there which they have not had the like of before; they may have much ado to keep their heart from failing, becauſe of the black and diſmal aſpect. But their Lord and Huſband will not leave them, but guide them through it, ib. and xlviii. ult.

2. As ſoon as they are got over to the other ſide, immediately the day breaks, and it is fair day-light to them. Then the welcome day ariſeth, never to go down; their hearts are cheered, their eyes enlightened, and there is no fear of ſtumbling any more.

(1.) A heavenly gale ariſeth, ſuch as never before blew on them; they get a full meaſure of the Spirit of Chriſt, which in a moment brings them to a ſtate of perfection, Heb. xii. 23. This is that blowing of the day in the text. The Spirit blows upon them here, and conveys grace from Chriſt to them, excites and ſtrengthens it, Cant. iv. 16. But then he blows on them ſo as to perfect it.

(2.) The light of glory appears, and ſpreads over all

all to them, Iſ. lx. 1. The ſhining ones receive them, to carry them home to Abraham's boſom. While they paſs into the upper regions, the day then is broken, and goes on to the perfect day there, growing more and more lightſome, and filling them with new and unſeen delights.

(3.) Getting in to the higheſt heavens, the Sun of righteouſneſs is up on them; and there they are in inconceivable light and ſplendor, which we can have no notion of, but what is childiſh, Col. i. 12. There ſhines the glory of God, and of the Lamb; and ſuch is the ſplendor, that there is no need of the ſun nor of the moon.

SECONDLY, I proceed to conſider the ſhadows, upon this breaking of the day, fleeing away. And here I ſhall ſhew,

1. What is that fleeing away of the ſhadows.

2. What are the ſhadows that will flee away, when that day breaks.

FIRST, I ſhall ſhew what is that fleeing away of the ſhadows. We may take it up in three things.

1. The utter removal of every thing interpoſing betwixt God and them, and intercepting the light of his countenance, Rev. xxi. 3. Now there are many things of that nature; but then the day breaks, there ſhall be none of them. The day of grace breaking, removed all interpoſing hindrances in reſpect of their ſtate of peace and friendſhip; but the day of glory breaking, will remove all interpoſing hindrances in reſpect of their full enjoyment.

2. The removal of all dark, gloomy, and melancholy things out of their condition, Mat. xxv. 23. They ſhall then put off their blacks, and be clothed in white raiment; no ſigh will be heard more, nor the leaſt veſtige remain of a ſorrowful ſpirit. There ſhall be nothing from without them, nor within them, to cauſe the leaſt down-look. After all the frights they have been

been in, they ſhall be perfectly compoſed, and enjoy an inconceivable ſerenity.

3. The removal of all imperfection of light, and whatſoever gives but a faint and ſhadowy repreſentation of Chriſt and the glories of the other world, 1 Cor. xiii. 12. Rev. xxii. 4. By nature we are blind, and cannot ſee them, tho' they are to be ſeen here in the looking-glaſs of the goſpel. The day of grace breaking to a man, he beholds them in the glaſs; but in the day of glory the glaſs is removed, and he ſees face to face. Their fleeing away imports,

(1.) The ſuddenneſs of their removal. Tho' the moment before the ſhadows were at their longeſt, blackeſt, and darkeſt pitch, the next moment they ſhall be gone. As if the ſun ſhould in a moment break from under a cloud, and enlighten all that was dark before.

(2.) The completeneſs of their removal; they ſhall evaniſh, without leaving any mark behind them, where they had been. So does a ſhadow flee away, turning to nothing. The light of glory extinguiſhes them quite.

SECONDLY, We are to inquire, what are the ſhadows that will flee away when that day breaks. They may be comprehended under the following particulars.

1. The ſhadow of this world will then flee away, 1 Cor. vii. 31. The night comes on by the interpoſing of the earth betwixt us and the ſun; and this curſed earth getting in betwixt Chriſt the Sun of righteouſneſs and us, makes a black and dark ſhadow, it hides the face of the lovely Jeſus from natural men wholly, as the ſun is hidden in the night; from the ſaints it hides his face in great meaſure, as a cloud interpoſing betwixt us and the ſun, ſo making them ſometimes go mourning without the ſun.

But the day of eternity breaking, the believer will ſee it fled away. At death they will go from it, they will be quite above it, it will be under their feet. It will not be able to caſt any more ſhadow to them, than a hill in a ſunny day when one is on the top of it,

it, whatever it may do to thoſe below in the valley. And at the reſurrection, the world itſelf will flee away, being ſuddenly deſtroyed, Rev. xx. 11. It was often taken for a ſubſtantial good, but then it will flee away as a ſhadow, 1 John ii. 17. "The world paſſeth away, and the luſts thereof."

2. The ſhadow of ſin, Heb. xii. 23. The ſun ſhone fair and bright on mankind in the ſtate of innocency, and made this a pleaſant world, the very ſuburbs of heaven, where every thing ſmiled on man, and his condition was altogether lightſome; but no ſooner had ſin entered, but the darkneſs of the night was ſpread over all in one ſhadow. The day of grace dawning in converſion, a new light ariſes, ſin being removed in its guilt of eternal wrath, and in its dominion; but alas! it ſtill remains in its indwelling power, occaſioning a continual ſtruggle, oft-times prevailing; hence are many long and black ſhadows in the believer's way, extending as far as it reaches, ſo that, by reaſon of guilt and defilement contracted, they often find themſelves as in the ſhadow of death, Iſa. lix. 2. They keep right a while, and then they walk in the light of the Lord's countenance; they are overtaken again with ſin, and then they are under a cloud again, and walk in darkneſs.

But the day breaking, ſin will flee away. There will be no more unbelief, ill heart, or corruption of nature; though it is fixed now with bonds of iron and braſs, theſe will in a moment give way like tow touched with the fire; and ſin will paſs away, leaving no mark behind it, more than a ſhadow. The believer's wounds will all be healed, and all his now running ſores, ſo as there ſhall not appear the leaſt ſcar where they were.

3. The ſhadow of temptations, Rom. xvi. 20. "The God of peace ſhall bruiſe Satan under your feet ſhortly." This was the firſt ſhadow that was in the world. The command, promiſe, and threatening were ſhining clear to our firſt parents; but in came the ſubtile

tile ſerpent with his temptations, which caſt a ſhadow over them that darkened them all to Eve, ſo that they appeared to her in other colours, Gen. iii. 6. She carried the temptation to Adam, and he alſo was overſhadowed ere he was aware, and he ſinned, and then the ſhadow ſpread over all the world. Now the light of the word ſhines, and repreſents ſin as ugly and deſtructive; temptation riſes, and with its ſhadow mars the light, and ſin appears lovely and beneficial. Thus the believer is often by this means left in the dark, robbed and ſpoiled; and takes poiſon to himſelf with his own hands, being blinded with the ſhadow of temptation.

But when the day breaks, that ſhadow will flee away. The tempter who got into the earthly paradiſe, will have no acceſs into the heavenly. All the miſt he raiſed before the eyes of believers here, will be ſuddenly diſpelled, and never gather again more: but there they will have an eternal ſunſhine, where every thing will appear in its native colours; and they ſhall not be capable of being deceived any more. There will be no more need of watching, fighting, &c. the hazard being over.

4. The ſhadow of outward troubles will flee away, of troubles on our bodies, relations, names, affairs, *&c.* Job iii. 17. Sometimes the ſun of proſperity ſhines on the believer, and there is ſilence as it were half an hour; anon trouble ariſeth, ſpreads and continues, till it caſt ſuch a ſhadow, as hides proſperity quite out of his ſight, and cauſes him to forget it, Lam. iii. 17.; yea, as hides the face of God from him, that he cannot behold his countenance with joy, his weak eyes being unable ſo to maſter the ſhadow as to behold it. Things appear frightful in it, that believers are apt to think he has forgot them, Iſa. xlix. 14. that he treats them as his enemies, Job xiii. 24. and can hardly think that they have any more room with him, Job ix. 16, 17.

But when the day breaks and the ſhadows flee away, they will have a profound peace, an eternal calm, in Immanuel's land. Though the ſtorm blow never ſo long

long and hard on them, in this their night; when once the day is broken and Chriſt has them home, he will never let an air blow on them more. They may then look back on the toſſed and troublous life they have had, but they will remember them all as waters that fail.

5. The ſhadow of inward ſpiritual troubles, through deſertions, and hidings of the Lord's face. Theſe are ſometimes ſo black and gloomy, that they are apt to cry out, that their hope is periſhed from the Lord. Such a damp may ſeize them, as that they begin to think that all they have had, has been but deluſions; and they may be at razing foundations. They may have much ado to keep up hope, ſaying as Pſal. lxxvii. 7, 8, 9. "Will the Lord caſt off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promiſe fail for evermore? Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies?" Their ſpirits may be wounded, the arrows of God ſticking in them. Then it is dark night.

But if the day were broken, and the ſhadows fled away, they will be comforted fully with the greateſt tenderneſs, when brought into Abraham's boſom, Iſa. lxvi. 13. "As one whom his mother comforteth, ſo will I comfort you; and ye ſhall be comforted in Jeruſalem." And readily they that have had the ſharpeſt conflicts, will have the greateſt comfort; ſure, bitter entertainment here, will make ſweet ſauce to the entertainment there.

6. The ſhadow of ordinances will flee away, Rev. xxi. 23. "And the city had no need of the ſun, neither of the moon to ſhine in it; for the glory of God did lighten it, and the Lamb is the light thereof." The word and ſacraments give but faint repreſentations of the Bridegroom's glory, they ſhew him but as it were in his night dreſs; they are but the looking glaſs, wherein they ſee his ſhadow, 2 Cor. iii. ult. Though they ſhew more glory in him than in the whole creation, yet the half is not diſcovered thereby.

But

But when the day-breaks, and the ſhadows flee away, they will get an immediate ſight of him, as he is, 1 John iii. 2. ſee him face to face, 1 Cor. xiii. 12. The ordinances that ſerved them in their night-travelling through the wilderneſs, will be honourably laid aſide when the day is broken to them in the promiſed land, as was the tabernacle when the temple was reared up. There will be no need of the lower table, when they are ſet down with the King at the higher. So preaching, prayers, ſacraments, *&c.* ſhall flee away.

7. *Laſtly*, The ſhadow of all manner of imperfections, 1 Cor. xiii. 12. There are many imperfections attending the believer here, natural and moral. He muſt eat, drink, ſleep, *&c.* for his body; his ſoul is compaſſed about with many ſpiritual infirmities, there is a weakneſs in all his faculties. Theſe caſt a broad ſhadow, and hide much of the King's glory to him.

But when the day breaks and the ſhadows flee away, the body ſhall no more be a clog to him; all the faculties of his ſoul ſhall be brought to their perfection. The mind ſhall arrive at a perfection of knowledge, the will of conformity to the will of God, and the affections of regularity and order. Their enjoyment of God ſhall be full; they ſhall be put off no more with ſips and taſtes, but drink of the rivers of his pleaſures for evermore. Faith ſhall be turned to ſight, and deſire and hope into full and unhampered poſſeſſion.

THIRDLY, I ſhall now confirm this point, That the day will break and the ſhadows flee away, as to thoſe who are married to Chriſt. Conſider for this purpoſe the following things.

1. It was ſo with their Head and Huſband, and the procedure with them muſt be conformable to that with him, Heb. xii. 2. "Jeſus for the joy that was ſet before him, endured the croſs deſpiſing the ſhame, and is ſet down at the right hand of the throne of God." 2 Tim. ii. 11, 12. "It is a faithful ſaying, For if we be dead with him, we ſhall alſo live with him; if we

ſuffer we ſhall alſo reign with him." Our Lord Chriſt had a dark ſhadowy night of it in this world; the ſun of this world's proſperity hid itſelf from him all along, and the farther on in the night it was with him, it grew ſtill the darker, till it came to the utmoſt pitch in the valley of the ſhadow of death. And then the day brake to him, and all ſhadows fled away; and now he is for ever in the light.

2. The nature of God's work of grace in them; it cannot be left unperfected; Pſal. cxxxviii. ult. "The Lord will perfect that which concerneth me." Time was when they were in a ſtate of blindneſs, no light being in them, Iſa. viii. 20. God has brought them out of that ſtate, and there is a light ariſen to them, a light of grace, the nature of which is to go on to perfection, Prov. iv. 18. "The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day." Grace and corruption are like the houſe of David and Saul; ſtruggle they may a while, but the latter muſt be extinct, and the former enjoy all.

3. The bounty and goodneſs of God to his people. God is eſſentially good, and he is good to them in Chriſt his Son. It is inconſiſtent with the goodneſs of his nature, to keep them always in the darkneſs of the night, and horror of ſhadows. Surely, looking to his good and gracious nature, we may conclude that the day will break and the ſhadows flee away, eſpecially conſidering, that there is a longing for it in them created by his own Spirit.

4. *Laſtly*, The nature of the covenant, which is everlaſting, and cannot be broken. It ſecures by promiſe the perfecting of the happineſs of his people; it was made for that end; the promiſes are not accompliſhed here perfectly; nay it is an earneſt only of their accompliſhment that is given. Therefore there muſt be a time, when the day ſhall break, and the ſhadows flee away.

II. I PROCEED to conſider believers living in the comfortable expectation of the day's breaking to them in the

the other world and the ſhadows fleeing away. It implies theſe following things.

1. Their looking on themſelves as travellers only through this world, who are not to ſtay in it, Heb. xi. 13. As ſoon as the ſoul is married to Chriſt, it begins to be a pilgrim on earth, in its own account, reckoning heaven the home, and earth the houſe of its pilgrimage. Men in their natural ſtate are like the Egyptians in their darkneſs, who moved not from their place; but being touched with converting grace, they are like the Iſraelites travelling through the wilderneſs to Canaan.

2. Their laying their account with the continuance of the night and gloomy ſhades, while they are here. Our Lord has told them, that it muſt be ſo, John xvi. ult. "In the world ye ſhall have tribulation;" and though ſometimes they fall a-dreaming of light and eaſe, Pſal. xxx. 6. yet their habitual courſe is not ſo, being perſuaded that "they muſt thro' much tribulation enter into the kingdom of God," Acts xiv. 22. They are reſolved to truſt their portion, and reſt till they come to the other ſide, and, in the mean time, to bear their trials till they are ſafely arrived there.

3. A contentedneſs to leave this world, and go to the other, Luke ii. 29. "Lord, now letteſt thou thy ſervant depart in peace, according to thy word." Every body ſincerely joining themſelves to the Lord Chriſt as their Head and Huſband, are thus contented, Cant. viii. 5. They may indeed have a natural horror of death, but they are reconciled to the pleaſant land on the other ſide of it; as one is unto health, while yet they have a horror of the bitter potion, whereby it muſt be compaſſed. Sometimes again they are unclear as to their intereſt, and this may make them unwilling to remove; but this is conſiſtent with that contentedneſs, ſince it makes not an abſolute unwillingneſs, but only in ſuch circumſtances; as one may be willing to go to a place, yet not willing to take the journey blindfolded.

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4. A faith of the day, the clear and bright day that is in the other world, Heb. ix. 13. "Thoſe all died in faith." The report of it is no more to them as idle tales, but they are perſuaded of it, and look on it as the land of light and comfort; as far preferable to this world as the day is to night. If they were not perſuaded of the other's being a better world than this, they could not be content to part with this for it.

5. A deſire to be there in the other world, where the day breaks and the ſhadows flee away, Phil. i. 23. "I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt; which is far better." As it is natural for the walking traveller to deſire the breaking of the day, and to be there where it is day-light; ſo it is natural for the waking Chriſtian, to deſire to be there where it is eternal day in the other world. And this deſire is at the root of the believer's deſire of a total deliverance from ſin, and of a full uninterrupted communion with God; theſe they deſire, and theſe they know are not to be reached, but in the other world.

6. A hope and expectation of the day's breaking to them there, and the ſhadows fleeing away, Rom. viii. 23, 24. "And not only they, but ourſelves alſo, which have the firſt fruits of the Spirit, even we ourſelves groan within ourſelves, waiting for the adoption, to wit, the redemption of our body. For we are ſaved by hope." There is a lively hope of the glory to be revealed, ſo that they hope, however dark it is for the time, it will not be always ſo; the morning will come. Hope has its ſtruggles as well as faith; but the hope of believers is never totally overthrown, more than their faith.

Laſtly, A comforting themſelves in this world with the proſpect of the other world, 2 Cor. iv. 17, 18. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are ſeen, but at the things which are not ſeen; for the things which are ſeen, are temporal; but the things which are not

not ſeen, are eternal." If the night be gloomy here, they ſhould comfort themſelves with the proſpect of the day's breaking there, and the ſhadows fleeing away, and ſing in the houſe of their pilgrimage, in hope of the joy abiding them at the end of their journey.

I SHALL now make ſome practical improvement of this doctrine.

USE I. Of information. This informs us,

1. That whatever be the trials of believers in this world, there is a happy ſtate abiding them in the other world, wherein they will be beyond them all, Heb. iv. 9. "There remaineth a reſt to the people of God." The wicked may have a fair and calm day here, but there will be an everlaſting night for them there. But it is better to have our night here, and an eternal day there, than to have our day here, and eternal night there.

2. The report of unbelief to the people of God in their dark hours, whereby it is ſaid to them, It will never be better, is falſe, and not to be credited, Lam. iii. 17, 18. It is the work of faith to contradict theſe evil ſurmiſings tending to cut off hope; and to believe the promiſe, when one does not ſee. Satan ruined the world at firſt by working a miſbelief of the threatening; now he carries it on by a miſbelief of the promiſe.

3. This is the time wherein we are called to walk by faith, 2 Cor. v. 7. In the other world we will walk by ſight, for there the day will be broken, and there will be no ſhadows to interpoſe; but till we come there, we muſt be content to live by faith, truſting our good things to come after we have patiently received our evil things, and made our way through the gloomy ſhades here.

4. That there will be a vaſt difference betwixt the ſtate of believers here and in the other world. What a difference is there between a dark ſhadowy night, and a fair bright day? ſuch will there be between the ſtate of grace and glory. Their knowledge will be exceeding extenſive, beyond what it is now; and their

comfort and joy exceeding great, beyond what any time they now are.

Lastly, It is the Christian's own fault, if he wants comfort in the hardest pieces of his lot, John xiv. 18. They were never ill dined, we say, that know of a good supper. Whatever be the entertainment of a child of God here, there is a blessed entertainment a-waiting him there; and as the workman works cheerfully in prospect of his wages, and the traveller goes cheerfully knowing he is going home? so the Christian should comfort himself in this world, with the prospect of the other world.

Use II. Of exhortation. Let such as are married to Christ, having received him in his covenant, and given themselves to him, learn to comfort themselves with the prospect of the other world, where the day will break, and the shadows flee away. To move unto this, consider these things,

1. You will certainly need comfort in this world. Take what way ye will, ye will meet with sorrows, difficulties, and hardships, that ye will be in need of some cordials to keep you from fainting; and being married to Christ, ye will need them in a special manner; for then your God will have you exercised with various trials, the world will withdraw its countenance from you, and Satan will set himself against you with a peculiar spite.

2. The comforts of this world are deceitful, and will never be found able to balance the sorrows of it, being but "broken cisterns that can hold no water," Jer. ii. 13. Some of them they can do nothing at all to, as in Belshazzar's case under the terror of God; at best they can but amuse for a while, but the grief recurs. So that in the end one must say to them, "Miserable comforters are ye all:" They are a weak dyke that will be carried away with the flood in a little.

3. The other world is a fountain of comfort in all cases ye can be in, temporal or spiritual.

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Here the man in outward trouble may find a salve for his sore. If he is oppressed with poverty, he may comfort himself with the prospect of the treasure there, and the inheriting all things; if he is under contempt of the proud, he may comfort himself with the prospect of the glory there; if he is under sickness of body, the leaves of the trees there are for the healing of the nations. Is he weary? there is rest there; has he no certain abode? there they go no more out, *&c.*

Here the man in spiritual distress may comfort himself. Is the body of sin heavy? in the other world there will be a freedom from it. Is he dogged with temptations? there the tempter cannot enter. Is he under disertion? there is uninterrupted communion with God there. There is nothing one can meet with heavy here, but a believing view of the other world may afford suitable consolation against it.

Lastly, The comforting of yourselves with the prospect of the other world, is a duty wherein ye will at once singularly honour God, and consult your own interest.

(1.) Hereby ye will honour God's testimony, trusting him for things unseen, Heb. xi. 1. So ye will give him the glory of his faithfulness. He has magnified his word above all his name, and you will magnify it by believing it indeed.

(2.) It will strengthen you notably in your Christian walk, Neh. viii. 10. "The joy of the Lord is your strength." It will carry you above the world's smiles, and make the world's great things little in your eyes, Phil. iii. 8. It will strengthen against its frowns, and bear you up under the greatest trials, 2 Cor. iv. 17, 18.

I shall close with the following directions.

1. Keep Christ the Lord of the other world in your view as your Lord and Husband, looking to "be found in him, not having your own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith," Phil. iii.

Phil. iii. 9. We can draw no comfort from the other world, but in that bleſſed channel; in him are all our hopes, for by him only we have a title to heaven.

2. Inure yourſelves to an habitual looking to the other world, 2 Cor. iv. 18. When the habitual frame of the heart is carnal, no wonder that a glance with the eye to the other world be not comfortable; but when the habitual bent is upward, occaſional glances that way will have a good effect.

Laſtly, Frame the whole courſe of your life in a ſuitableneſs, not to this, but the other world, Rom. xii. 2. Carry as travellers to Zion, going thro' this wilderneſs to the promiſed land. Let your converſation be ſuitable to an expectant of that better world, namely, in heaven, Phil. iii. 20.

I now go on to the laſt doctrine I obſerved from the text, namely,

Doct. III. *It will be the great concern of thoſe married to Chriſt during their night-journey in this world, that he may turn and come to them, till the day breaking and the ſhadows fleeing away, they get to him in the other world.*

In diſcourſing from this doctrine, I ſhall,

I. Shew what is Chriſt's turning and coming to them, that will be their great concern to have.

II. Give the import of this concern, that he may turn and come to them, till the day break and the ſhadows flee away.

III. Give the reaſons of this concern.

IV. Confirm this point, that this will be the great concern of thoſe married to Chriſt.

V. *Laſtly*, Apply the doctrine.

I. I am to ſhew what is Chriſt's turning and coming to thoſe married to him, that will be their great concern to have. We may take it up in two things.

1. His affording them his preſence. That will be their great concern to enjoy during their night-journey; that if they muſt have a dark and ſhadowy night-journey

ney of it through the world, he would not leave them, but be with them in it, Exod. xxxiii. 15. "If thy preſence go not with me, carry us not up hence." No body can want God's eſſential preſence, whereby he is every where preſent, Pſalm cxxxix. 7. and downwards. He is not far from any, Acts xvii. 27. But where is his gracious preſence, whereby he is preſent with the children of men by his Spirit of holineſs working in them; in which reſpect he is far from the wicked, Prov. xv. 29. and ſometimes withdraws from his own in part, Cant. v. 6. though never totally, Heb. xiii. 5. Their concern then will be for,

(1.) His ſeen or ſenſible preſence with them, of the want of which Job complains, Job xxiii. 8, 9. and in the enjoyment of which the Pſalmiſt triumphs, Pſ. xxiii. 4. As the Iſraelites had the pillar of fire by night preſent with them, diſcovering itſelf by its own light; ſo would they have the preſence of God with them, diſcovering itſelf to them by its own light. For tho' they have it, if they perceive it not, they cannot have the comfort of it, as in Mary's caſe, John xx. 14, 15.

(2.) His operative or efficacious preſence in them, Phil. iii. 8, 10. "I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord. —that I may know him and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death." As the Iſraelites concern was for the pillar of fire to enlighten their darkneſs, to guide them in their night-marches, *&c.* ſo will believers be concerned for Chriſt's preſence to enlighten them, quicken, ſtrengthen, and purify them; to work in them mightily. And unleſs they find it operative, they will not reckon they have it.

2. His affording them his countenance, the ſhining of his face, and the manifeſtation of his favour, Pſ. iv. 6. "Lord, lift thou up the light of thy countenance upon us." This unbelievers never have, Pſ. vii. 11; there is always a cloud on it to them; they are not pleaſed with

with him, and he is never pleaſed with them, Heb. xi. 6. And this believers ſometimes want, Iſa. lvii. 17. "I hid me, and was wroth;" though they are never caſt out of his favour, they may fall to be deprived of the manifeſtations of it for a time. Their concern then will be for,

(1.) The turning away of his anger, and removal of any ground of controverſy he has with them, Pſ. lxxxv. 4. "Turn us, O God of our ſalvation, and cauſe thine anger towards us to ceaſe." Herein the church rejoiceth, Iſ. xii. 1. "O Lord, I will praiſe thee; tho' thou waſt angry with me, thine anger is turned away, and thou comforteſt me." They will be concerned, that while the ſhades are thick and gloomy about them below, heaven may not be louring on them too; but that it may be clear above, tho' it be dark and ſhadowy below.

(2.) The manifeſtations of his love, Cant. viii. 6. "Set me as a ſeal upon thine heart, as a ſeal upon thine arm," and i. 2. "Let him kiſs me with the kiſſes of his mouth; for thy love is better than wine." The carnal world knows none of theſe things, and therefore cannot be concerned for them. Proud ſcornful ſinners deride them as vain imaginations of fantaſtic fools. But in the experience of the ſaints, they are more powerful and efficacious, than all the pleaſurable enjoyments earth can afford, Pſal. iv. 6, 7. They will carry them thro' the dark and difficult ſteps, where all the world's cordials will leave its votaries to faint.

II. I SHALL give the import of this concern of thoſe married to Chriſt, that he may turn and come to them, till the day's breaking and the ſhadows fleeing away, they get to him in the other world. It imports,

1. That during the night-journey in this world, Chriſt ſometimes turns away and withdraws from his people; ſo that ſeeking him they cannot find him, Cant. iii. 1. "By night on my bed I ſought him whom my ſoul loveth; I ſought him, but I found him not." Even as Moſes who brought the Iſraelites out of Egypt, was

was withdrawn from them in the wilderneſs, and they knew not what was become of him. Chriſt ſeems ſometimes to lock up himſelf from his people, for his own holy ends, that they cannot have that acceſs to him as ſometime before. So he puts a difference betwixt earth and heaven, the houſe of their pilgrimage and their home, that they may like home the better.

2. The travellers to Zion, when Chriſt is away, tho' it be night, they readily miſs him, Cant. iii. 3. "The watchmen that go about the city, found me: to whom I ſaid, Saw ye him whom my ſoul loveth?" Indeed it may at times be with them as with Samſon, Judg. xvi. 20. who "wiſt not that the Lord was departed from him." But that is through inadvertency; if they once begin to look about them, they will be ſure to miſs him, as the ſpouſe did, Cant. v. 6. It is a property of a gracious ſoul, to be capable to tell Chriſt's viſits, his goings and comings. It is not every one can do that: worldly men reign as kings without him, they miſs him not; the blind man cannot tell when the day comes on, or when the night; but the ſeeing can do both. The wife can readily tell when her huſband goes abroad, and when he comes home; tho' the ſervants being without about their work, may know neither the one nor the other.

3. A holy diſſatisfaction with all things, while he is away. An angel's preſence could not pleaſe Moſes in the wilderneſs, Exod. xxxv. 2, 15. nor dry Mary's cheeks in the garden, while ſhe knew not where her Lord was, John xx. 12, 13. The houſe tho' thronged with ſervants, is empty to the wife, while her beloved huſband is not there. The gracious ſoul would make ſtepping-ſtones of all, to carry it to Chriſt the beſt beloved.

4. A holy reſolution to give him a welcome reception, if he will turn and come again; then the doors ſhould be caſt wide open to receive him, Cant. viii. 1, 2. "O that thou wert as my brother that ſucked the breaſts of my mother!" *&c.* And this is joined with ſelf-loathing, for giving him occaſion to depart. 'What-

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a madman,' ſays one in this concern, 'was I, that I could not keep his preſence when I had it? But O! if I had it again, I ſhould not ſo eaſily quit it."

5. Earneſt outgoings of the heart after him in deſires for his return, Iſa. lxix. 1. "O that thou wouldſt rent the heavens, that thou wouldſt come down, that the mountains might flow down at thy preſence." Job xxiii. 3. 'O that I knew where I might find him! that I might come even to his ſeat!' While the ſoul is in this concern, one meſſenger will be ſent to heaven after another, in ſolemn prayer, and frequent ejaculations, with that meſſage, Cant. v. 8. 'I charge you, O daughters of Jeruſalem, if ye find my Beloved, that ye tell him, that I am ſick of love.' And when they can do no more, they will ſend greedy looks after him, to the place where his honour dwells, as did David, Pſa. v. 3. and the church, Lam. iii. 49, 50.

Laſtly, A holy reſtleſſneſs in the ſoul, till he turn and come again, Cant. iii. 1. and downwards. In this concern how reſtleſs was Job, going backward and forward, looking on the right and left hand? chap. xxii. 8, 9. As the needle in the ſeaman's compaſs touched with a good loadſtone, reſts not till it turn about to the north; ſo the ſoul touched by the Spirit of Chriſt, preſently moves towards him, Cant. v. 4 or as the dove ſent out of the ark, could not reſt till it was taken in again.

III. Let us next give the reaſons of this concern in thoſe married to Chriſt, that he may turn and come to them. I offer you the following:

1. Their ſuperlative love to Chriſt, Cant. i. 3, 4. 'Becauſe of the ſavour of thy good ointment, thy name is as ointment poured forth, therefore do the virgins love thee—The upright love thee.' Love natively tends to union and communion; hence the ſoul is more where it loves than where it lives; it exerts itſelf in deſire after the preſence of its object, when at a diſtance; and has much ado to bear abſence. But alas! Chriſt may tell moſt of us, as Delilah did Samſon, Judg. xvi. 15. 'How

'How canſt thou ſay, I love thee, when thine heart is not with me?'

2. Their comfort in their night journey depends on it; without it they muſt go drooping, for nothing will make up the want thereof. It is Chriſt's turning to them in it, that makes all they meet with by the way ſavoury to them, and the want of it is a worm at the root of other enjoyments. The dove could find nothing out of the ark, but carrion, that it could not feed on; and therefore returns; but the raven could feed on it very well, and therefore comes not in again. Hypocrites will beſtow a few faint wiſhes on Chriſt; but if he anſwers them not, they are not ſore ſlain therewith; they have more doors than his to go to; if they come not ſpeed at his, they know how to ſhift for themſelves otherwiſe. But ſincere ſouls muſt either be ſerved or die at his door, John vi. 68. "Lord, to whom ſhall we go? thou haſt the words of eternal life."

3. Their experience of the deſirableneſs of his preſence and countenance in their night-journey, Pſ. lxiii. 1,—3. "O God, thou art my God, early will I ſeek thee; my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land, where no water is; to ſee thy power and thy glory, ſo as I have ſeen thee in the ſanctuary. Becauſe thy loving kindneſs is better than life; my lips ſhall praiſe thee." It is natural to be in concern for that which one ſtill needs, and remembers himſelf to have been the better of formerly. They know his preſence has made them ſafely paſs many a dangerous ſtep, and eaſily get over many a difficult one; that his countenance has often enlightened the darkneſs of their night, and made them confidently paſs many a gloomy ſhade.

Laſtly, Their felt need of it; they know not how they will ever make out the night-journey without it, Ex. xxxiii. 15. "And he ſaid unto him, if thy preſence go not with me, carry us not up hence." It was in the faith of his preſence and countenance, that ever they ventured

on it; and in the faith of the ſame, that ever they look to get fair to the journey's end. And felt need of it muſt produce a concern for it, Mark vii. 24, 25. riſing from,

(1.) The ſenſe of their liableneſs to miſtake their way, that they need him for their direction and guidance, Jer. x. 23. If he ſhould leave them, they will reckon themſelves left in a wilderneſs, and that in the night; no wonder then they be in ſuch concern for his preſence and countenance.

(2.) The ſenſe of their weakneſs for the journey, that they need to go leaning on him, as a weak woman on her huſband, Cant. viii. 5. Senſe of weakneſs in themſelves, and of the fulneſs of ſtrengthening grace in him, prompts them to this concern.

(3.) The ſenſe of the great oppoſition and difficulty to be met with in the way, Eph. vi. 12, 13. Chriſtian ſoldiers have no brow for a battle, if Chriſt their Captain be not on their head, 2 Cor. iii. 5. and they will ſtick at nothing howſoever hard, if he be, Phil. iv. 13. "I can do all things," ſays Paul, "through Chriſt which ſtrengtheneth me."

IV. We ſhall now confirm this point, That it will be the great concern of thoſe married to Chriſt, during their night-journey in this world, that he may turn and come to him, till the day breaking and the ſhadows fleeing away, they get to him in the other world. To evince this, we offer the following things:

1. Chriſt their Lord and Huſband has got their heart above all other, and it reſts in him. They have anſwered the call, Prov. xxiii. 26. "My ſon, give me thine heart." They have ſaid, he is their reſt, Heb. iv. 3. as in the ſtate of marriage; they cloſe their eyes on all others, never thinking to ſee an object ſo deſirable, Pſ. lxxiii. 25. Now, "where the treaſure is, there will the heart be alſo," Mat. vi. 21. Wherefore it cannot miſs to be their concern, that he may turn and come to them; even as when a woman has fixed her heart on and accepted one ſo rher huſband, it is natural to deſire frequent viſits, till he take her home for altogether.

2. They

2. They are partakers of the divine nature, 2 Pet. i. 4. partakers of Chriſt, of his Spirit, his grace, his image; and like draws to like; the carnal worldling to the world, and the Chriſtian to Chriſt. As the water exhaled from the ſea by the influence of the ſun, is gathered into clouds, which diſſolved it falls down on the earth again, where caſt up by ſprings it empties itſelf by rivers and brooks into the ſea again whence it came, Eccl. i. 7.; ſo grace comes down from above, from the fulneſs thereof in the man Chriſt, into his Chriſtians, and watering them does in the exerciſe thereof mount up again towards him in ſuch breathings after him, and concern that he may turn and come to them.

3. All believers may be obſerved to be great miſcounters of time, when Chriſt is turned away from them in their night-journey, Iſ. liv. 7. "For a ſmall moment have I forſaken thee," *&c.* compare Pſal. xiii. 1. "How long wilt thou forget me, O Lord, for ever? how long wilt thou hide thy face from me?" As the time wherein the moon hides her head to the traveller by night ſeems long, in compariſon of the time of her ſhining bright; ſo the time of Chriſt's withdrawing and hiding his face from a gracious ſoul is a weary time, a kind of petit eternity. Which ſpeaks a mighty concern.

Laſtly, When they are themſelves, they are reſolute for his preſence and countenance, Eph. vi. 15. Grace gives men an edge for holy violence, Mat. xi. 11. It will make men very peremptory for Chriſt, that they will not take a refuſal, Gen. xxxii. 26. to threap kindneſs on him, and ſpecial intereſt in him, Iſ. lxiii. 16. to make an argument of their unworthineſs and miſery, muſtered up againſt them to mar their confidence, Mat. xv. 27. and to ſtick at nothing ſtanding betwixt Chriſt and them, ſo as they may get to him, Phil. iii. 8.

I ſhall now conclude this ſubject with ſome application of what has been ſaid.

Use I. Of information. This ſhews that,

1. The grace of God enobles the heart, makes it

to aſpire to the higheſt things, and gives it a bent of deſire beyond others. (1.) It carries the heart off this world and ſets it on the other world, as the place of their great hopes, Col. iii. 1. Others may deſire their portion in this life, and eagerly purſue it there; but they will certainly carry their views quite beyond it to the other world, Phil. iii. 13, 14. (2.) It gives them a new notion of heaven, and refined deſires thereof, as the place where they may be with Chriſt, Phil. i. 23. Carnal men have carnal deſires of heaven, as a place of reſt, welfare, and happineſs, abſtracted from the enjoyment of God in Chriſt; but it is Chriſt's being there, and full communion with him to be enjoyed there, that is the main ſpring of the gracious ſoul's deſire to be there, Col. iii. 3, 4.

2. That the ſoul once truly married to Chriſt is fixed as to its choice, never to alter it, on any terms; neither to be boaſted from him by the world's frowns, nor bribed from him by its ſmiles, Heb. iv. 3. Cant. viii. 6, 7. Be the night never ſo dark, the journey never ſo hard, they are reſolute to go on, till the day breaking they get to him in the other world.

3. The travellers to Zion deſire and look for their furniture for the way from Chriſt, as well as their entertainment at the journey's end, Cant. viii. 5. "Who is this that cometh up from the wilderneſs, leaning upon her Beloved?" There are many who diſcover their hypocriſy, by deſiring no more of him, than that he will take them into his covenant at the beginning of their way, and into his heaven at the end of it; having little concern for his preſence and countenance during their progreſs. They would have a reſt to their conſciences from him at their ſetting off, and a reſt to their ſouls from him at the end; but the reſt to their hearts, while they are going on their way, they look for in the world and in their luſts. Such will be miſerably diſappointed; for "without holineſs no man ſhall ſee the Lord," Heb. xii. 14.

USE II.

USE II. Of trial. Hereby ye may try your ſtate. If ye be really joined to the Lord Chriſt as your head and huſband, to be with him in the other world, it will be your great concern to enjoy ſuch communion with him here, as is allowed his people by the way, till ye come to get full communion with him there. There is a twofold communion with Chriſt allowed his people by the way to the other world.

1. Habitual communion, which is a commonneſs of intereſt with him, 1 John i. 3. "Truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt." This is a neceſſary reſult of the ſpiritual marriage-tie, and believers never want it from the moment of their union with Chriſt. They may ſet their names on what is his, as having a joint intereſt therein with him;—"all are yours; and ye are Chriſt's," 1 Cor. iii. 22, 23. They have with him a common intereſt in his righteouſneſs, what he did, what he ſuffered, in his Spirit, purchaſe, graces wherewith he is filled, *&c.*

2. Actual communion, which conſiſts in a certain friendly intercourſe betwixt Chriſt and the ſoul, he letting down the influences of his grace on them, and they moving towards him in the exerciſe of grace, Cant. i. 4. "Draw me, we will run after thee; the King hath brought me into his chambers," *&c.* This a believer may want for a time; and this is the thing deſired in the text, under the name of Chriſt's "turning, and being like a roe, or a young hart upon the mountains of Bether." And the deſire of this communion with him is the touchſtone of a gracious ſtate. There are ſeveral degrees of it.

(1.) Communion with Chriſt by deſires awake after him, Iſ. xxvi. 9. "With my ſoul have I deſired thee in the night, yea, with my ſpirit within me will I ſeek thee early;" when the ſpiritual hunger and thirſt after him is created in the ſoul, and the ſoul longs, thirſts, and pants after him, Pſ. lxiii. 1. This cannot be but by influences from him, whereby the ſoul is ſet in motion

after him, Cant. v. 4. It is a ſtep to more, Mat. v. 6. "Bleſſed are they which do hunger and thirſt after righteouſneſs; for they ſhall be filled."

(2.) Communion with Chriſt in the exerciſe of a faith of adherence to him, Pſ. xxii. 1. "My God, my God, why haſt thou forſaken me?" Tho' the ſoul cannot ſing, yet it will reſolutely ſay to him, "My God." Tho' his diſpenſations are black and drumly, and ſeeming to go againſt the promiſe, yet the ſoul will hold by the grip of the promiſe, ſaying as Job xiii. 15. "Tho' he ſlay me, yet will I truſt in him." It is a power from on high that teacheth one's hands ſo to war.

(3.) Communion with Chriſt in the exerciſe of hope, Pſ. xlii. 5. "Why art thou caſt down, O my ſoul? and why art thou diſquieted in me? hope thou in God, for I ſhall yet praiſe him for the help of his countenance." Tho' ſenſible enjoyment is wanting, and there is no preſent feeling; yet the ſoul believing the promiſe, hopes for the accompliſhment of it in due time. So it waits on about his hand, in the diligent uſe of the means; expecting a good iſſue a length. This is the product of divine influences, according to the apoſtle's prayer, Rom. xv. 13. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghoſt.

(4.) Communion with Chriſt in ſenſible enjoyment; when they are admitted to ſee his face by a faith of aſſurance, hear his voice ſo as to know it, taſte of his goodneſs, ſmell the ſavour of his name, Cant. i. 3. and to feel the workings of his grace on their ſouls. This fills the ſoul with ſolid comfort, refined delight, and ſometimes with heavenly rapture, 1 Pet. i. 8.

Now what guſt have ye for theſe things? Is it indeed your great concern to reach them the habitual courſe of your life, and ſo to have communion with Chriſt while in this world, till ye get full communion with him in the other? If the enjoyment of ſuch communion with Chriſt while here, is your great concern, then,

[1.] Ye

[1.] Ye will desire it above all things else ye can reach in this world, preferring it to the best things that earth affords, Psal. iv. 6, 7. Ye will value it more than the profits and pleasures of the world, counting them but dung in comparison thereof.

[2.] Ye will highly prize holy ordinances, public, private, and secret, as the means of communion with Christ; and yet not be satisfied with them without communion with him in them. They to whom these are a burden or tasteless, plainly discover they value not communion with Christ, these being the galleries wherein the King is held, Cant. vii. 5.; they are not of the Psalmist's mind, who says, Psal. lxxxiv. 10. "A day in thy courts is better than a thousand; I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness." Those that rest in them, and are pleased when the task is got done, shew they value not the true use of them, represented to us in the spouse's practice, Cant. iii. 2. "I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth."

[3.] It will be your great concern to guard against whatever may mar it, or keep you back from it; and to keep the way wherein you may obtain it. That is you will beware of living in the allowed practice of sin, but be tender and holy in your lives, Psal. lxvi. 18. John xiv. 21.

USE III. Evidence yourselves truly married to Christ, by making it your great concern to have actual communion with Christ here, till ye come to the full enjoyment of him in the other world. To press this, I offer these motives very briefly.

1. This is necessary to evidence your sincerity in the marriage covenant, 1 John ii. 19. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us." Being careless of communion with Christ, speaks that the heart is not with him, but with other lovers.

2. It

2. It is neceſſary to your getting ſafe through an enſnaring world; therefore ſays Chriſt to his people, Cant. iv. 8. "Come with me from Lebanon, my ſpouſe, with me from Lebanon; look from the top of Amana, from the top of Shenir, and Hermon, from the lions dens, from the mountains of the leopards," if ye are left alone, ye will fall in the wilderneſs.

Laſtly, Without communion with Chriſt here, there will be no communion with him in the other world, according to what the Pſalmiſt ſays, Pſal. lxxiii. 24. "Thou ſhalt guide me with thy counſel, and afterward receive me to glory." Communion with Chriſt in grace here, is the foundation of communion with him in glory hereafter.

I cloſe with theſe few directions.

1. Look for communion with Chriſt in the way of free grace and unhired love; that he may come over mountains to you, mountains of guilt and unworthineſs, as undeſerving ſuch a high privilege.

2. Seek it reſolutely in all means of his appointment, going from one mean and ordinance to another till ye find him, as the ſpouſe did, Cant. iii. 1. and downwards. So may ye perſevering ſucceed, whatever difficulties be in your way.

3. Be diligent obſervers of providences, and make a due improvement of them as means of communion with him, Pſal. xcii. 4. and cvii. ult.

Laſtly, Be habitually tender in your walk; keeping off from every thing that may grieve his Spirit, and provoke him to depart; acting in this caſe as the ſpouſe did, Cant. iii. 5. "I charge you, O ye daughters of Jeruſalem by the roes, and by the hinds of the field, that ye ſtir not up, nor awake my love, till he pleaſe."

READINESS FOR OUR REMOVAL INTO THE OTHER WORLD OPENED UP, URGED, AND ENFORCED.

The ſubſtance of ſeveral Sermons preached at Etterick in the year 1730.

LUKE xii. 40.

Be ye therefore ready alſo; for the Son of man cometh at an hour when ye think not.

AFTER all we have heard of the other world, what will it avail, if it iſſue not in preparing for our removal into it? That is certainly the uſe which all of us are to make of it, which we have in the words of the text. In which we have two things:

1. An alarm to be ready for a removal into the other world, 'Be ye therefore ready alſo.' In the parable of the rich man, ver. 16,—21. our Saviour had ſhewn the dreadful ſurpriſing removal of ſecure ſinners into it, when they are not at all ready for it, but dreaming of a long continuance at eaſe here, which puts preparation for it out of their heads. And thence he proceeds to caution againſt inordinate care for this uncertain life, and to ſtir up to be ready, to be on the wing, for the other life, ver. 35.; and to be always ready, as thoſe that are at an uncertainty as to the time of their removal. This is to be ready alſo, as well as the goodman of the houſe would be if he knew what hour the thief would come.

2. The reaſon why we ſhould be ready, always ready, never unprepared: "For the Son of man cometh at an hour when we think not." Becauſe we know not when we may be called off. more than one knows what time of the night the thief will break in on his houſe. Now Chriſt the Son of man comes as a thief, at a time uncertain to us. There is a twofold coming of the Son of man. (1.) At the general judgment. (2.) At death. Both are to remove us into the other world; the word is general, agreeing to both; and in point of our making

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king ready they come to one, becauſe whatever readineſs we can be in for the general judgment, muſt be made before death, there being no acceſs after that to make ready any more, but as the tree falls it lies. So we ſhall conſider it as his coming at death, to carry us off hence. There are two things here:

1*ſt*, The certainty of our removal into the other world,—"The Son of man cometh;" he will certainly come, how long ſoever he may delay his coming. That is a tryſt that cannot be broken.

2*dly*, The uncertainty of the time of it, as to *us*, however preciſely it is appointed in the divine decree; he has not told us when it ſhall be, more than the thief tells the good-man when he is to make an attempt on his houſe. So that if there be any time when we are not ready, he may for any thing we know, as readily come then, as at any time.—From the text ariſeth this weighty point of doctrine, *viz.*

DOCT. *Such is the certainty of our removal into the other world, and the uncertainty of the time of that removal, that we ought always to be ready for it.*

IN diſcourſing from this doctrine, I ſhall,

I. Premiſe ſome things imported in it.

II. Conſider the certainty of our removal into the other world.

III. The uncertainty of the time of it.

IV. The readineſs for that removal.

Laſtly, Apply in ſome practical uſes.

I. I SHALL premiſe ſome things imported in this doctrine.

1. Great is the weight that depends on our being ready for a removal into the other world. Eternal well or wo depends on it; for according to the ſituation we are found in at our removal, ſo will we be received and lodged there; in the upper part, the region of bliſs, or the lower part, the region of horror, to remove no more. And this makes careleſſneſs to prepare for it abſolutely unaccountable. 2. We

2. We are naturally unfit and unready for that removal. Were it a matter indifferent, which part of that world we ſhould land in, we could at no time be reckoned unfit and unready for it; for they that are not ready for eternal light above, are ready for eternal fire below. But it can never be indifferent to a rational creature, which of theſe ſhall be its portion. And therefore they that are not ready to be inhabitants of heaven, are not ready for their removal; and ſuch are we all naturally, having no title to it, Eph. ii. 3. 12. and no meetneſs for it, till we get it anew by grace, Col. i. 12.

3. Now is the time, and here is the place, of getting ready, 2 Cor. vi. 2. "Behold, now is the accepted time; behold, now is the day of Salvation." We are ſet into this world, to make ready for the other; and time is given us to prepare for eternity. If time be once over, and we be turned out of this world, we have no more acceſs to make ready for the other, Eccl. ix. 10. "There is no work nor device, nor knowledge, nor wiſdom in the grave whither thou goeſt.' So it is with us, now or never.

Laſtly, We ought always to keep ourſelves in readineſs, that we be not ſurpriſed, and taken at a diſadvantage; hence ſays our Lord, Luke xxi. 34,—36. "Take heed to yourſelves, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs, and cares of this life, and ſo that day come upon you unawares. For as a ſnare ſhall it come on all them that dwell on the face of the whole earth. Watch ye therefore and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of man." One may be ready at one time, who is not ready at another as he ought to be; falling carnally ſecure, after he has beſtirred himſelf to prepare. But at that time when he is leaſt looking for the removal, it may be neareſt; and whatever unreadineſs it tryſts him with, ſo great will the loſs be.

II. We ſhall conſider the certainty of our removal into the other world.

1. It

1. It was the other world, and not this, that man was chiefly and in the firſt place deſigned for, as to his ſettled abode. When God made this world, he made it but as a thorough-fare to the other, a place through which man ſhould paſs into the other, Mat. xxv. 34. The other world was always the home, this was but the place of the pilgrimage, where at no time man was to ſtay for good and all, but only to ſojourn. For conſider,

(1.) This world was ordained to be the place of trial, the other the place of retribution, according to mens works. The trial cannot always laſt, otherwiſe it would be no trial; but the retribution may very well laſt for ever, and really will do ſo. Therefore we muſt neceſſarily remove out of this world as the place of trial, into the other as the place of retribution, which therefore muſt be looked on as our ſettled abode, Matth. xxv. ult. "And theſe ſhall go away into everlaſting puniſhment; but the righteous into life eternal."

(2.) This world never had in it, that perfection of either happineſs or miſery, that was deſigned for man according to his behaviour in it. Even in paradiſe there was a want, and in the deluge there was an ark. But God will perfect his work of whatever kind. Therefore the ſettled abode is there, not here.

Wherefore it is a fatal miſtake ever to look on this world as our home, whether we be ſaints or ſinners; that is the uſe of the other world only.

2. The man Chriſt is removed into the other world, never to come back to dwell in this; and to that world where he is we muſt needs go. The happineſs ſecured for his own people, who muſt be taken to the place where he is, John xiv. 3. and the miſery enſured for his enemies, who muſt be "puniſhed with everlaſting deſtruction from the preſence of the Lord," 2 Theſſ. i. 9. brought thither and ſlain before him, Luke xix. 27. make this neceſſary. Therefore, as ſure as Chriſt hath removed into that world, we muſt follow.

3. Men muſt be for ever, but this world will have an

an end; therefore our removal out of it into the other world is moſt certain. "This is not your reſt, becauſe it is polluted;" and becauſe of its pollution, it muſt be burnt up, 2 Pet. iii. 10. Now the ſoul is immortal, and the body ſhall have a reſurrection, and ſo the man muſt be for ever; he muſt be in ſome world, and ſince this will be deſtroyed, he muſt certainly remove to the other.

4. Our life in this world is a journey thro' it, ending in a going out of it, and therefore into the other world, Pſal. xxxix. ult. We enter upon it at our birth, make progreſs therein in our life, and come to the end of it at death, which is the paſſage into the other world. All things are in motion here, and every thing undergoes changes; but none does more ſo than man, who ſprings up, and quickly goes down again; and at length his place knows him no more.

4. Death, the paſſage into the other world, is appointed to all, Heb. ix. 27. "It is appointed unto men once to die." All muſt paſs through that dark and ſhady vale, and then they are in the other world; and have no more concern in what is done under the ſun. And the certainty of our dying, we may not only read in our Bibles; but in our very bodies themſelves, where every gripe, pain, and weakneſs we feel overtaking us, are tokens of death approaching.

Laſtly, The experience of all ages ſince the beginning confirms the certainty of this removal. Where are the generations that have been before us? They are no more to be ſeen in this world, more than if they had never been in it. Yet God's word aſſures us that they are in being, the godly ones of them happy, and the ungodly miſerable. They are gone then into the other world. And do we not ſee by daily obſervation, that the courſe of dying is continuing as before? And are there any of us all, who have not ſome that were our acquaintance in this world, already removed into the other before us? And are we to expect the rocks to be removed for us?

III. THE next head is to consider the uncertainty of the time of this removal. And here I shall shew,

1. How this uncertainty of the time of our removal is to be understood.

2. How it appears.

3. Why the Lord has kept men at this uncertainty.

FIRST, I am to shew how this uncertainty of the time of our removal is to be understood.

1. It is not to be understood, as if the time of our removal were absolutely uncertain, and undetermined with God. No; it is determined exactly and precisely to the least moment, at what time each of us shall make our removal into the other world, how much time we shall pass in this life, and beyond which we shall not go, Job xiv. 4. "His days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." However uncertain it is as to us, it is as certain before the Lord as any thing can be. This is evident; for,

The decree of God reacheth the least of things, even to the very numbering of the hairs of our head, Mat. x. 30. And can we think that he who numbers the hairs of our head, numbers not the days of our life that we shall fulfil? Truly they are soon numbered to him, being "as an handbreadth, and as nothing before him," Psal. xxxix. 5. and he knows them exactly, Job xiv. 5. How else could he foreshew certainly mens death, as he did Moses's, Deut. xxxi. 14. and that of Jeroboam's child? 1 Kings xiv. 12, 17.

It is certain, that man cannot subsist a moment, but as God holds him in life; so the withdrawing of his support must put an end to it, Psal. xc. 3. And he knows certainly what he will do, Acts xv. 18. And who can doubt, but he certainly knows when he is to receive his own people into glory, and when the day of his enemies will come? Fifteen years were added to the years that Hezekiah had lived, but not to the term of life appointed of God. But,

2. This

2. This uncertainty is to be underſtood, with reference to us. Though it is certain in reſpect of the decree of God, yet it is uncertain in reſpect of our knowledge of it. Men may conjecture about it, by ſigns; and no doubt God may as he ſees meet diſcover the time of one's removal, either to himſelf or to others. But otherwiſe, it is moſt uncertain to us.

SECONDLY, I ſhall ſhew how this uncertainty of the time of our removal appears.

1. Our removal depends entirely on the will of another, quite concealed from us, Luke xii. 36. It is ſo with us, that we cannot go when we pleaſe, were we never ſo fond of the other world, or weary of this. It is the will of his command revealed, that we wait the will of his providence for the removing, in all caſes without exception, Ex. xx. 13. It was the peculiar prerogative of the man Chriſt, to be Lord of his own life, John x. 18. And tho' deſperate proud ſinners invade it, he can by his providence draw a bar before them, that either in mercy or in wrath ſhall oblige them to wait his time, of both which there have been inſtances; howbeit ſometimes in wrath, the will of his providence attends their will, and gives them their ſwing. But however, our removal depends not on our own but his will, not to be diſcovered but by the event; which therefore makes it utterly uncertain to us.

2. We plainly perceive that God does not keep one time for the removal of men into the other world. Had he appointed one certain term of years and days, to which every one ſhould come, and no body fall ſhort of; then we would have had no more ado to know our time, but to have counted what we were ſhort of that common term of life; but there is no ſuch common term appointed, but ſome are removed ſooner, others latter; and there is no ſtage of life whatſoever, infancy, childhood, youth, middle age, old age, but ſome are removed therein. And which of them we have not ſeen ſhall be ours, we know not. So we are kept uncertain.

3. As there is no period of life, ſo there is no ſtate of health, that may not be brangled by ſickneſs, and overthrown by death. When men are in a fixed ſtate of health, ſtrong, lively, and vigorous, they ſeem to be fartheſt removed from death; but how often do we ſee death at the heels of ſuch a ſtate? How many ſtrong and luſty go off as ſoon as theſe that are weak, groaning under various infirmities? Job xxi. 23,—26. We have an inſtance, in the rich man that fared ſumptuouſly every day, as well as the beggar which was laid at his gate full of ſores, Luke xvi. 22. Nay, often the weak and ſickly prolong their life, while the ſtrong are moved down and carried off one after another, Job iii. 20, 21. "Wherefore is light given to him that is in miſery, and life unto the bitter in ſoul? which long for death, but it cometh not, and dig for it more than for hid treaſures?" Compared with Luke xii. 19, 20. "And I will ſay to my ſoul, Soul, thou haſt much goods laid up for many years; take thine eaſe, eat, drink, and be merry. But God ſaid unto him, Thou fool, this night thy ſoul ſhall be required of thee." What uncertainty appears there?

4. Oft-times when death is leaſt minded, and fartheſt out of one's thoughts, it is at the door; the removal into the other world comes when men are thinking of nothing, but fixing themſelves and enjoying the pleaſures of this, 1 Theſſ. v. 3. "For when they ſhall ſay, Peace and ſafety, then ſudden deſtruction cometh upon them, as travail upon a woman with child; and they ſhall not eſcape." Luke xii. 20. juſt cited. How many have revelled away into the other world, going down to the ſides of the pit, as with tabret and pipe! how many drunkards and debauchees have never come to themſelves, till they were removed out of this world! going into that world without a capacity for a previous thought of it! So utterly uncertain are men.

5. Man's life is liable to various accidents, for taking it away, Eccl. ix. 12. "For man alſo knoweth not his time,

time, as the fiſhes that are taken in an evil net, and as the birds that are caught in the ſnare; ſo are the ſons of men ſnared in an evil time, when it falleth ſuddenly upon them." What tho' you are in perfect health, and no cauſe of death appears from within? There are ſo many things from without, that may beat up your quarters in this world, and hurry you into the other, that ye are ſtill at an uncertainty; "as when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a ſtroke with the ax to cut down the tree, and the head ſlippeth from the helve, and lighteth upon his neighbour that he die," Deut. xix. 5. Luke xiii. 1, 4. Fire, water, ſtones falling or lying in the way, beaſts of the field, fowls of the air, *&c.* a thouſand unforeſeen accidents may be inſtruments of our removal, blowing out life.

6. How often do men ſeeking life find death; and labouring for their ſtay, haſten their removal; Such uncertainty are we kept at. Senſual men pamper the body, with deſign to keep it up; and by their intemperance in eating and drinking, deſtroy it; laying on ſo much fuel that they put out the fire. And where that is not the caſe, how often is death found in phyſic, and in neceſſary food, taken with a deſign to preſerve life? 2 Kings iv. 40. A morſel at a meal has choked ſome, and removed them from their covered table into the other world. A hair in milk, and a ſtone in a raiſin, it is ſaid, has done the buſineſs.

Laſtly, Where there has been no viſible cauſe from without, nor ſenſible cauſe from within, how many have ſuddenly dropt down dead, to the perfect ſurpriſe of their relations and neighbours aware of no cauſe thereof! Our life is in the hand of the Giver always, as a ball in the hand of him that holds it up; there needs no more but to withdraw that hand, and that moment we fall, Pſal. xc. 3. "Thou turneſt man to deſtruction; and ſayeſt, Return, ye children of men," and civ. 29.

THIRDLY, It remains on this head to ſhew why the

Lord has kept men at this uncertainty. No doubt God could have made the time of our removal into the other world as open as the time of the ſetting of the ſun, *&c.* But, he has concealed it from us. It is meet to conſider why. We pretend not to give a reaſon moving the divine will; but the reaſonableneſs of it, or for what cauſes the Lord has willed the concealment of that time from us, we may conſider. The reaſons are theſe,

1. It is beſt for his own glory and honour, the chief end of all things. Hereby he ſhews,

(1.) His maſterſhip over mankind, who of right are his ſervants, however refractory moſt of them are. Every maſter thinks it his right to have his ſervants at his call, without a previous tryſt, Matt. viii. 9. How much more is God's right over us, to call us off when he will, from the place where he has ſet us, to the place he has appointed us for after? Our Lord teacheth us this, that he claims this as a Maſter to come when he will, and that his ſervants be ready waiting on, Luke xii. 36, 38. "that when he cometh and knocketh, they may open unto him immediately.—And if he ſhall come in the ſecond watch, or come in the third watch, and find them ſo, bleſſed are thoſe ſervants."

(2.) The efficacy of his authority, Eccl. viii. 8. "There is no man that hath power over the ſpirit to retain the ſpirit; neither hath he power in the day of death; and there is no diſcharge in that war, neither ſhall wickedneſs deliver thoſe that are given to it." He has revealed the will of his command to men, in his laws; and that is diſregarded in great part by all, and wholly by ſome, in life. How neceſſary then is it, that the authority ſo often trampled on by mortals in life, ſhould be vigorouſly executed at length, in obliging them to obey the will of his providence, without knowing aforehand when? He ſets tryſts with men for duty, which they regard not: the vindicating of his authority requires their removal to give account, upon ſight of his ſummons.

(3.)

(3.) His ſovereignty. It is a ſign of his ſovereign dominion over us. Solomon obſerves, Prov. xxv. 3. that 'the heart of kings is unſearchable.' Kings of the earth have their ſecrets of government, which their ſubjects are not to pry into, but obey orders: God has a ſealed book of decrees, which none but the Lamb is worthy to open the ſeals of. It proclaims his ſovereign dominion over mankind, that he keeps ſuch a momentuous point concerning them concealed, ver. 20. And it is apt to ſtrike an awe of him on thoſe who conſider it, as of an abſolute Lord whom we are to obey without diſputing and upon the firſt call; with the depths of whoſe counſel concerning us, we are not to meddle, Deut. xxix. ult.

2. It is beſt for the good of mankind that it is concealed. Were the book of the decrees laid open before the world, and a liberty given to every one that would, to turn it up, and look out the time of mortals removal; fools would readily run to it, but wiſe men, I think, would ſtart back. That the time of our removal into the other world is kept a ſecret with God, cloſely concealed, is of good uſe. If ye aſk what uſe is it for? It is of uſe,

(1.) For a badge of our dependence on God, every moment. Hereby we are taught, that we are his debtors for every other breath we draw, and pulſe that beats; we ſee we are mere precarious beings in the world, tenants at will, not knowing when we may be charged to remove. By this means great and ſmall, old and young, are obliged to ſee how they wholly depend on the will of God as to their continuance here; a leſſon we need to have inculcated on us, we are ſo apt to forget it.

(2.) For a token to remember the other world. It is natural for them that muſt remove, and know not how ſoon, to be often thinking on the place they muſt remove to; ſo our uncertainty as to the time of our removal out of this world to the other, natively leads

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us to think of that world. How ready are we to ſpend our days in a forgetfulneſs of the world we are going to, as matters now ſtand! And how much more would it be ſo, if we were ſure that death were at ſo many years diſtance as ſometimes it is!

(3.) For a curb to our luſts, to check and bridle our unruly affections. This concealing is of good uſe to keep us from indulging ourſelves in ſloth, to ſtill our anxiety, and repreſs all carnal earthly affections. He that conſiders the uncertainity of the time of his death, is furniſhed with an uſeful means to cool his affections in the purſuit of this world, which otherwiſe he would be apt to give the looſe unto.

(4.) For to be a balance between the riſing and ſtanding generations, the young and the aged. While both are kept at an uncertainty, that it is not known, which of them ſhall bury the other, and bury their heirs, this is a mean to keep both in due affection to, and concern for one another. While there is ſo much unnaturalneſs in the world, as matters now ſtand, what would it be if that were certain, that is now but probable?

(5.) For encouragement to peoples regular purſuit of their worldly affairs, tending to the good of ſociety. If men were certain as to the time of their removal, it would no doubt make them very ſlack in their buſineſs, and at length cauſe them quite to give it over, unleſs pure neceſſity obliged them thereto; and this would tend to their family's diſadvantage, and the prejudice of the public. But God has in wiſdom concealed that matter, ſo that to hope of enjoyment, cauſeth men to be doing till God bid them ſtop.

(6.) For a ſeaſoning to the comforts of life, that men may get the allowable comfort in them, and the ſap may not be from the beginning ſqueezed out of them. If when the child is born, it were certainly known it were to live but ſo many days, weeks, or months; or that the parent muſt leave it at ſuch a certain time; where would the comfort of the relation be? How often would the

the view of the day of the parting extinguiſh it? But God, by keeping it out of ſight, prevents theſe ſorrows.

(7.) For a band to oblige men to act, not according to future events, but the preſent call of providence, and ſo to make them ſubſervient to the deſigns thereof. Had Jacob known beforehand that Joſeph's brethren would have caſt him into the pit, and ſold him for a ſlave, he would not have let him go. Who would ever entertain the thought of putting that comfort to their mouth, which they certainly knew would be preſently ſnatched from them, and leave them pierced with many ſorrows, which yet often falls out? But God will have mens acting to be regulated, not by events, but the preſent call of providence. And men may have peace in that, which providence indeed pointed them to, though the event be heavy.

Laſtly, For a memorial to be always ready and on our watch. It is reaſonable we ſhould be ſo, and that at no time we ſhould give ourſelves to carnal ſecurity; but did we certainly know the time of our removal, we would be apt to fall aſleep for the time it were at a diſtance, and think it would be enough to watch and be on our guard when the time were at hand.

Learn we from all this to be well ſatisfied in the divine conduct as wiſe and good, in concealing from us the time of our removal; and anſwer the ends of that diſpenſation, in acknowledging our continual dependence on God, taking it as a token to remember the other world, *&c.*

IV. We are next to conſider the readineſs for that removal. And there is a twofold readineſs for it, habitual and actual.

Firſt, Habitual, in reſpect of our ſtate. In the ſtate we are in by nature, we are by no means ready for that removal; if we die in that ſtate, we periſh. We muſt be out of it in the ſtate of grace, if we would be ready, 1 Theſſ. v. 4. "But ye, brethren, are not in darkneſs, that that day ſhall overtake you as a thief." Col. i. 12, 13.

13. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the ſaints in light; who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son." This is neceſſary for our ſafe paſſage and arrival in the other world. There is no getting into the ſtate of glory, if we are not firſt brought into the ſtate of grace. To die in the ſtate we were born in, will bury us in the pit. This readineſs conſiſts,

1. In being brought into a relative ſtate of grace, whereby the relation we ſtand in to God by nature, which is a reaſonable one, may be changed into a ſaving relation to him. And this lies eſpecially in four things.

(1.) A ſtate of juſtification, pardon and abſolution. By nature we are God's criminals, under his curſe, Eph. ii. 3. How can we be ready in that caſe, for the other world? What can we expect going into it in that condition, but the ſentence, "Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels?" Matth. xxv. 41. Therefore, if we would be ready, we muſt ſee to be juſtified perſons, Rom. v. 1, 2. We muſt ſue out a pardon in God's way, and not reſt till we be accepted of him, as righteous; for it is ſuch only can have acceſs to heaven, from whom the curſe of the broken law is removed. Then, and not till then, is the bar in our way removed.

(2.) A ſtate of reconciliation and peace with God, Amos iii. 3. "Can two walk together, except they be agreed?" There can be no walking with him here nor hereafter without it. We are born in a ſtate of enmity with God; there is a legal enmity on the part of heaven againſt us, a real one on our part; ſhould we remove to the other world in that condition, what could be the iſſue, but that, Luke xix. 27. "Thoſe mine enemies which would not that I ſhould reign over them, bring hither, and ſlay them before me?" Therefore to be ready for the other world, we muſt be in a ſtate of peace and friendſhip with the Lord of it. If we be for

Abraham's

Abraham's boſom, we muſt be as he was, "the friends of God," Jam. ii. 23. This is the deſign of the goſpel, that we be "reconciled to God," 2 Cor. v. 20.

(3.) A ſtate of adoption into the family of God, 1 John iii. 2. By nature we are children of the devil, John viii. 44. If we remove in that ſtate to the other world, what can we expect but to go home into our father's houſe? Therefore if we would be ready, that relation muſt be diſſolved; and we muſt be adopted into the family of God, that when we fail, we may be received into everlaſting habitations with his family. If we are not of God's family in the lower houſe, we will never be of it in the upper; for they are all but one family, Eph. ii. 15.

(4.) A ſtate of peculiar intereſt in God as our own God. When the man Chriſt was going to heaven, he ſays, "I aſcend unto my Father and your Father, and to my God and your God," John xx. 17. God himſelf is the reward of his people, who therefore muſt be theirs ere they can be ready to remove into the other world, Gen. xv. 1. In our natural ſtate we are without God, Eph. ii. 12. And ſhould we die without him, where can we expect to land in the other world, but without where are the dogs, *&c.* in outer darkneſs? Wherefore, to be ready, we muſt before removing have our Maker to be our Huſband, God our Creator to be our God in covenant, according to Heb. viii. 10. "I will be to them a God." For there lies heaven's happineſs, Rev. xxi. 3.—"God himſelf ſhall be with them, and be their God."

This relative ſtate of grace is neceſſary to found our right and title to heaven, Matt. xxv. 34. "Come, ye bleſſed of my Father, inherit the kingdom," *&c.* And certainly we can never remove into the other world, till once it is expiated. No body can expect to invade it by force, to get into that part of the other world which they have no right to. No man could judge himſelf ready to remove into a farm or heritage here, or ſettle there, till once he had got a right to it; and ſhall

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one imagine himſelf ready for the other world, while he has no right to heaven?

2. This readineſs conſiſts in being brought into a real ſtate of grace, whereby the temper and diſpoſition our ſouls are in by nature, quite unfit for heaven, may be changed into a heavenly one, 2 Cor. v. 5. This lies in two things: (1.) The quickening of our dead ſouls, Eph. ii. 1. We are by nature ſpiritually dead; God the ſoul of our ſouls is departed from us; ſo we are lifeleſs and moveleſs; dead to God, as really as our departed friends are dead to us. Should we remove in that caſe to the other world, what iſſue could be looked for, but that he ſhould bury us out of his ſight, as we do our dead friends? Therefore to be ready, we muſt be quickened by the return of the Spirit of Chriſt into us, Rom. viii. 2.

This is called the firſt regeneration, whereby there is a new principle of action put into the ſoul, by which the ſoul believes on Chriſt, and actively unites with him, John i. 12, 13. and is thereby brought into the relative ſtate foreſaid.

(2.) The ſanctifying of our natures throughout, 1 Theſſ. v. 23. By nature we are unholy all over, Tit. i. 15. The ſoul in all its faculties is wholly defiled; and conſequently the body in all its members. Sin reigns in the natural man, living luſts have the maſtery of him. What a removal can one have in this caſe, where the image of God is defaced, Satan's image ſet up, and ſin bears full ſway, but that in Prov. xiv. 32. 'The wicked is driven away in his wickedneſs?' To be ready then for the other world, we muſt be ſanctified all over; the mind muſt be enlightened, the will turned towards the will of God, the affections regulated, and we renewed in the whole man.

This is called the ſecond regeneration, whereby the ſoul being in Chriſt by faith is changed into his image, and ſo made a new creature, 2 Cor. v. 17. Receiving grace for grace in Chriſt; it has new habits implanted in it, fitting for the doing of good works, Eph. ii. 10.

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This real ſtate of grace is neceſſary to our being meet or fit for heaven, Col. i. 12. 2 Cor. v. 5. forecited. Without it we are no more meet for it, than fiſhes for meadows, an idiot for an eſtate, or a dead man for a feaſt. Men look on heaven as a place of eaſe and reſt; without conſidering it as a holy reſt from ſin, and an eternal exerciſe of holineſs in heart and life; if they ſo conſidered it they would ſoon ſee their unmeetneſs for it, and that "without holineſs no man ſhall ſee the Lord," Heb. xii. 14.

Laſtly, This readineſs conſiſts in perſevering in that ſtate, relative and real, unto the end, Mat. xxiv. 13. "He that ſhall endure unto the end, the ſame ſhall be ſaved." Rev. ii. 10. "Be thou faithful unto death, and I will give thee a crown of life." Apoſtates cannot be ready for the other world; if one removes in apoſtacy, what can be expected, but as Heb. x. 38. God's "ſoul ſhall have no pleaſure in him?" Therefore the perſeverance of the ſaints is inſured by the ſtrongeſt ſecurity, John x. 28, 29. "I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand. My Father which gave them me, is greater than all; and none is able to pluck them out of my Father's hand." So that whoſoever do make never ſo fair an appearance, but afterward fall away, they diſcover that they never were in a ſtate of grace, relative nor real, 1 John ii. 19.

Secondly, There is actual readineſs in reſpect of our frame and circumſtances, Luke xii. 35, 36. The former gives us a ſafe, this an abundant enterance into the better world, 2 Pet. i. 10, 11. Now one may be habitually ready, who is not actually ſo; though not contrariwiſe. But we are called, both by God's word and our own neceſſity, to actual readineſs for that removal. This lies in two things.

1. Putting our houſe in order, Iſ. xxxiii. 1. It is a piece of neceſſary preparation for the other world, to have our affairs in this world, in ſuch a ſtate, as we may fitly leave them; and no man of buſineſs can be

excuſed in a ſlothful leaving his affairs in confuſion, while he is not ſure at what time he may be called off. For thereby others may be wronged; and if it be ſinful to wrong others in life, it cannot be blameleſs to wrong them at death, when there is no more acceſs to right them.

2. Keeping our ſouls caſe in order, Luke vii. 35. "Let your loins be girded about, and your lights burning." Tho' in converſion the gracious ſtate of our ſouls is ſecured; yet it will require much diligence to keep our ſouls caſe right for our removal, and ſlothfulneſs may put us out of caſe for it, Eccl. x. 18. The being of grace is ſufficient for the one, but the exerciſe of grace is neceſſary for the other. Now an orderly caſe, fit for one's removing to the other world, lies in theſe ſeven things.

(1.) Keeping up actual communion with God, in the courſe of our life, Cant. ii. ult. "Until the day break, and the ſhadows flee away; turn my Beloved, and be thou like a roe," &c. Thus was Enoch ready for his removal, Gen. v. 24. "Enoch walked with God, and he was not; for God took him." He who would be actually ready, muſt walk with God in ordinances, in providences, and the whole tenor of his life; being ſpiritual in religious duties, an obſerver of providences, accommodating himſelf thereto, and ſetting God before him in the courſe of his actions. Thus he will ſerve an apprenticeſhip for the better world, and will be in a caſe for a removal, ſince that will only be to him a change of his place, not of his company.

(2.) A heart weaned from this world, Col. iii. 3, 4. "For ye are dead, and your life is hid with Chriſt in God. When Chriſt, who is our life, ſhall appear, then ſhall ye alſo appear with him in glory." David was in caſe for removing, when he ſaid, Pſ. cxxxi. 2. "My ſoul is even as a weaned child;" and Paul, when he ſaid, Gal. vi. 14. "God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world." When one is quick and lively in his affection to this world, eaſily and feelingly touched

touched with its ſmiles and frowns, he will be at death like unripe fruit, that takes a ſore pull to pluck it off the tree; but the weaned believer will, like ripe fruit, drop off eaſily. So God's blaſting of mens worldly comforts, exerciſing them with infirmities, pains, and ſickneſs, are kindly deſigned for this end.

(3.) Purity of conſcience, Acts xxiv. 15, 16. "And have hope towards God,—that there ſhall be a reſurrection of the dead, both of the juſt and unjuſt. And herein do I exerciſe myſelf to have always a conſcience void of offence toward God, and toward man." Hereby it is provided, that there is no ſtanding controverſy betwixt God and the ſoul; in which caſe one is not fit for removal. This is obtained by a ſtrict and tender walk in every thing, whereby the conſcience is ſo far kept from defilement, Pſal. lxvi. 18. 1 John iii. 20, 21. And by a daily uſe-making of the blood of Chriſt, whereby defilements, which we will inevitably contract, are wiped away, John xiii. 10. A thorn of unpardoned guilt in a believer's conſcience, renders him in ill caſe for the great journey.

(4.) Diligence in our generation work, Luke xii. 43. "Bleſſed is that ſervant, whom his lord when he cometh, ſhall find ſo doing." David had a kindly removal upon this, Acts xiii. 36. "After he had ſerved his own generation by the will of God *he* fell on ſleep." That man has lived long enough, who has got his generation work allotted him expedited, though he do not live to any great age; and they that through ſloth neglect it, will find themſelves carried off ere they are ready, though they become very old. Happy is the man, that is found ſo doing, doing ſtill on, as one that ſees death at his back; and it is kindly, if the Maſter ſooneſt looſe the ſoreſt wrought ſervant.

(5.) Willingneſs to remove and be gone at the Maſter's call, Luke ii. 29, 30. "Lord, now letteſt thou thy ſervant depart in peace, according to thy word. For mine eyes have ſeen thy ſalvation." They who are mortified to life in a Chriſtian manner, re-

ſigned to the divine diſpoſal as to their ſtaying and going, leaving to him the time and manner, are in caſe for removal. In the ſoul's cloſing with Chriſt, there is a dead ſtroke given to the love of this life, Luke xiv. 26. But there is a need of repeating the ſtroke, till the ſoul be in caſe to come freely away.

(6.) A well-grounded expectation of a better life in the other world, 2 Tim. iv. 7, 8. "I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous Judge ſhall give me at that day; and not to me only, but unto all them alſo that love his appearing." For men to pretend willingneſs to remove without that, argues either a brutiſh ſtupidity, or a deluſive ſecurity, or a deſperate impatience; in all which caſes, men are not ready for the removal, however willing. But where there is a Chriſtian aſſurance or well-grounded hope of a ſafe landing, that is a piece of the readineſs required, 2 Pet. i. 10, 11.

Laſtly, Watchfulneſs and waiting, Luk xii. 37. "Bleſſed are thoſe ſervants, whom the Lord when he cometh ſhall find watching." Our Lord has told us, that he will come, but has not told us when; this requires us at all times to guard againſt ſpiritual ſleep and carnal ſecurity; and follow Job's reſolve, chap. xiv. 14. "All the days of my appointed time will I wait till my change come." They are not ready who are catched unawares.

Now theſe things make an actual readineſs, which is neceſſary,

[1.] To fit us for what kind of death it pleaſes the Lord to remove us by. Hereby we will be in caſe to remove by ſudden death, as good old Eli did, by a raving ſickneſs, as well as by a compoſed one; or by a violent toſs of ſickneſs, or lethargy. For then our work is done, all is ready; we have nothing ado but to go.

[2.] To prevent a hurry, when death is come to the door. Tho' one is habitually ready, if they are not thus actually ready, the heart in that caſe is put in confuſion

ſion with the alarm; and then there are many things to do, and little time to do them in. And that makes a ſad hurry, whereas there might be much compoſure obtained by this method.

[3.] For our comfortable paſſage, 2 Tim. iv. 7, 8. above cited. The neglect hereof occaſions even God's children ſometimes either to go off in a cloud and ſet in a miſt, or elſe to have a ſore ſtruggle about their caſe, ere they get their ravelled caſe righted. We are not to limit ſovereignty, which may leave at any time the moſt watchful Chriſtian in a damp, as the ſun ſometimes in a moment gets under a cloud; but ſurely this is the ordinary means for a comfortable removal.

Laſtly, For our greater glorifying of God in our removal, as the worthies, Heb. xi. of whom it is ſaid, ver. 13. "Theſe all died in faith, not having received the promiſes," *&c.* We ſhould ſtudy not only to live, but to die to his glory. That is our loſt opportunity of acting for God in the world; and it is pity we ſhould be out of caſe for it. Now when we are thus actually ready beforehand.

(1.) We will have the more time to act for God's honour, our own ſafety being already ſecured, as in Stephen's caſe, whoſe laſt breath was ſpent in praying for his murderers, Acts vii. ult. They that have much to do for their own caſe on a death-bed, will have little time to ſpare for the behoof of others to be left behind.

(2.) We will have the more heart, and be in better capacity for conſulting God's honour and the good of others; as good old Jacob, while bleſſing his ſons, lifts up his ſoul in that devout ejaculation, Gen. xlix. 18. 'I have waited for thy ſalvation, O Lord.' A clear and comfortable ſtate of our own ſouls caſe, will be oil to the wheels in that matter.——I ſhall now make ſome practical improvement of this ſubject.

USE I. For inſtruction and information. Learn hence,

1. That this world is not our home, but the place of our ſojourning. but our home is in the other world, Heb. xiii. 14. We are here as ſtrangers in an inn by

the road; but the grave is our long home, and the other world our everlaſting home. When men go abroad in this world as travellers, they lay their account not to ſtay abroad; but ſometimes they ſettle abroad for good and all, ſo that their return home is uncertain; but our removal from this to the other world is abſolutely certain, without all peradventure, it cannot fail.

2. It concerns us nearly, to keep looſe grips of this world, and not to dip too deep in it; but to uſe it paſſingly as thoſe who are not to ſtay with it, 1 Cor. vii. 29, 31. The comforts and conveniencies of life, are life ſervants in an inn, who wait on us to the door, but return to wait on other ſtrangers when we are away. It would be folly for the traveller to ſet his heart on the inn; for that would make his removal from it but the greater grief.

3. It will be our wiſdom to acquaint ourſelves, as much as may be, with the other world, Job xvii. 13, 14. Were one but to remove into another farm, he would ſurely acquaint himſelf with it beforehand; and ſhall we, who are to remove into the other world, live ſtrangers to it? Nay, let us often viſit it, by thinking of it. Though we cannot ſee it beforehand with the eye, we may by faith; tho' we cannot go thither for trial, we have the map of it in the ſcriptures.

4. It concerns us carefully to acquaint ourſelves with the paſſage to it, 2 Cor. xv. 31. Death is that paſſage which we muſt certainly all take. And our happy or wretched landing on the other ſide, depends entirely on the courſe we ſteer thro' it. What need have we then to be taking inſtructions about it, fixing them on our hearts timeouſly, that when we come to paſs it, we may take the paſſage right, where ſo many are ſhipwrecked? It is indeed the buſineſs of life, to learn to die.

5. It is in vain for us to be carnally ſecure, and to promiſe on time to come; for our removal is uncertain. In all our projects, hopes, and expectations of things of this life, we ſhould balance them with the view of the uncertainty of our time, Jam. iv. 13,—15. It is folly

to

to boaſt of what we are not ſure of, Prov. xxii. 1. How many a beautiful web of contrivance in the fancies of carnal men, has been ſuddenly cut off, periſhing in the thought without ever going further? Pſ. cxlvi. Luke xii.

6. It is folly to be lifted up with proſperity in the world; for it is certain it will not laſt, and ſo uncertain when it will come to an end, that it may end ere we are aware, Prov. xxiii. 5. If we begin to neſtle in a well feathered neſt, we may quickly be tumbled down out of it; and we will get nothing of it with us to the other world. Worldly proſperity makes indeed eaſy living here; but it is ſo enſnaring, that it is hard to make the way thro' it to the happy part of the other world, Mark x. 23.

7. It is needleſs to be caſt down with adverſity in the world; for that will not laſt neither. The world's ſmiles and frowns, both of them paſs away like the foam on the water, Eccl. ix. 6. If one meets with ſorry entertainment in an inn by the road, he comforts himſelf, that he is not to ſtay with it. In your adverſity, your relief may be nearer than ye are aware; your removal is uncertain. Lazarus was cured of his ſores, and his hard lair at the rich man's gate, when carried by angels into Abraham's boſom.

Laſtly, We can at no time be ſafe, unprepared for the other world; for what may come at any time, we muſt be ready at all times, if we would be ſafe indeed; becauſe whatever time we are not ready, it may come and ſurpriſe us unprepared.

USE II. Of reproof, and that to three ſorts of perſons.

1. Atheiſts and unbelievers of a future ſtate, who pretend that when men die they are done; and that there are no future rewards and puniſhments. Such were the Sadducees of old, who judging the ſoul nothing different from the temperament of the body, held the ſoul's periſhing with the body, and that there was no reſurrection, and conſequently no removal into another world, Acts xxiii. 8. The whole divine revelation witneſſeth againſt this, ſo that our Lord proved the reſurrection

ſurrection from the Pentateuch, Mat. xxii. 31, 32. The being and nature of God as holy and juſt, and Governor of the world, overthrows it; ſince it is evident, that it is not conſiſtent therewith, that evil men ſhould be always the moſt proſperous, and the good the moſt afflicted; yet ſo it muſt be, if there is not a removal into the other world, where the ſcales will be turned; "for if in this life only we have hope in Chriſt, we are of all men moſt miſerable," 1 Cor. xv. 19. Beſides this has a witneſs againſt it in every man's breaſt; that it is to be doubted if any man can reach to be fully ſatisfied in this principle, Rom. ii. 15. conſcience accuſing even for what they are in no hazard for in this world.

There is a lamentable growth of ſuch principles at this day, that the foundations of Chriſtianity were perhaps never in the time of the greateſt darkneſs ſo much ſtruck at. Of which I ſhall ſay only theſe three things.

(1.) The prevalence of a ſpirit of profaneneſs and enmity againſt ſerious godlineſs and practical religion, has turned the bent that way, 2 Theſſ. ii. 11, 12. When men are ſet on their luſts, to follow them at any rate, they muſt ſeek a ſhelter under which they may moſt peaceably enjoy them; hence theſe principles are greedily drunk up in the generation. The inundation of profaneneſs makes ſuch a flood, as throws down before it the foundation principles of religion ſtanding in their way.

(2.) The obſcuring of, and flinching from the doctrine of Chriſt crucified, his righteouſneſs and grace, has made the progreſs of ſuch principles more eaſy. The manifeſtation of the myſtery of Chriſt to the world, is the great divine ordinance for its reformation. This the apoſtles uſed among Jews and Pagans, and therewith ſucceeded, 1 Cor. i. 23, 24. Eph. iii. 8. Acts xvii. 18. The Pagan moraliſts advanced fine reaſonings without this; but they could not prevail. Yet at this day, not the former, but the latter method is moſt inſiſted on; as if men were more apt to be made religious by force of reaſon, than by diſcovering to them the righteouſneſs and grace of Chriſt. But that method will be found

but

but a betraying of the cauſe of religion; as lamentable experience this day declares.

(3.) The growth of ſuch principles is a ſad prognoſticate of ſome uncommon ſtroke abiding the generation. There is no mention of Sadducees in the Old Teſtament; but they ſwarmed among the Jews in the time of our Saviour and his apoſtles. And on the back of that, that nation got ſuch a ruinating ſtroke, as they never before met with. And the Sadduceiſm of this day, and daring ſtrokes at the root of Chriſtianity, are terrible ſigns foreboding ſome uncommon ſtroke.

2. The bold and curious intruders into the divine ſecrets, to reach a certainty of that, which God will have uncertain as to us. God will have us uncertain, whether we ſhall live long, or ſhort while, when we ſhall remove. How dangerous muſt it be then to uſe unlawful arts for the diſcovery of theſe; and conſult fortune-tellers on theſe or the like future events? Deut. xxix. ult. What good uſe can be made of ſuch pretended diſcoveries? If one is anſwered according to his wiſh, he is ready to be turned ſecure, and carried off depending on providence, and diſappointed at length. If otherwiſe, what a ſnare and rack do people bring themſelves into by that means.

3. The ſecure and careleſs, who are at no pains to make ready; but live as if they were never to remove hence. This is the prevailing temper of the world, Mat. xxiv. 38, 39. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; ſo ſhall alſo the coming of the Son of man be." It is a world of ſloth, wherein moſt men conſider little of the world to come. Solomon ſends ſuch to the ant, to learn a leſſon of foreſight and provident care; Prov. vi. 6.—11. "Go to the ant thou ſluggard, conſider her ways, and be wiſe; which having no guide, overſeer, or ruler, provideth her meet in the ſummer, and gathereth her food in the harveſt. How long wilt thou

thou ſleep?" &c. Men make ready for to-morrow in this world, for days and years to come in it, which oft-times they never ſee; but ſlight the moſt neceſſary preparation for the other world.

Use *ult.* Of exhortation. Let us then be exhorted and ſtirred up ſo to prepare for our removal into the other world, as to be always ready for it. I ſhall branch out this into three particulars natively ariſing from the text, *viz.*

1. Make ready for our removal.
2. Delay not to make ready.
3. Having made ready, keep ready.

First, Make ready for your removal into the other world. Since it is ſo certain that we muſt all remove, and uncertain when, we muſt ſound the alarm to all, to make ready for it. Therefore awake and beſtir yourſelves to put matters in order for the removal. Here I ſhall,

1. Suggeſt ſome motives to preſs you to make ready.
2. Conſider the impediments of people's making ready, to be removed out of the way.
3. Give directions or advices for making ready.

Firſt, I am to offer ſome motives to preſs you to make ready. Conſider,

1. Our removal is certain, there is no eſcaping of it, Pſal. lxxxix. 48. "What man is he that liveth, and ſhall not ſee death? ſhall he deliver his Soul from the hand of the grave?" There is a time appointed for our removal preciſely; and when that time comes, ready or unready, we muſt go; the grim meſſenger will not wait, Eccl. viii. 8. "There is no man that hath power over the ſpirit to retain the ſpirit," &c. Sometimes people ſit at home, becauſe they are not ready to go away when they are called, or the caller will wait till they make themſelves ready. But when the hour appointed for our removal comes, the meſſenger death will neither wait till we be ready, nor go away without us.

2. We are all naturally unready for that removal, quite unready and unfit for it. For, (1.) We want a title to heaven, the place of happineſs in the other world,

world, and are bound over to hell the place of misery there, by the curse of the broken law, Gal. iii. 10. Eph. ii. 3. How can we venture into that world in this case? We have the breaking of that bond of wrath to seek, and the getting of that title to heaven constituted. Till this be done, we are utterly unready. (2.) We are nowise meet for heaven, but meet for the pit of destruction, being yet in our sins. How can the natural man, that is yet under the guilt, dominion, and pollution of his sin, be ready for the King's palace, but his prison, in the other world?

3. Our eternal state in the other world depends on what readiness we are in for removing to it, Eccl. xi. 3. "If the tree fall toward the south, or toward the north; in the place where the tree falleth there it shall be." They that are made ready for heaven, will be received into it; they that are not, will find the gates thereof shut on them, Mat. xxv. 10. And without there is outer darkness, weeping, and gnashing of teeth, chap. xxii. 13. Since such a weight hangs on our being ready, what unaccountable folly is it not to make ready?

4. There is no making ready there, Eccl. ix. 10. "For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Men may go from home in no fit condition to appear and shew themselves in a strange place; but they may get themselves fitted out there where they are going; but it is not so in this case. There is no buying of oil more for the lamps, when once the Bridegroom is come. If death strip us not of the body of the sins of the flesh, which it certainly will not do, if we are not begun before to put off the old man; it will go with us into the other world, and hang about us for ever, Prov. xiv. 32. "The wicked is driven away in his wickedness."

5. There is no coming back again, when once we are removed, Job xiv. 14. "If a man die, shall he live again?" Could we expect a return into this world, to mend what was amiss in our former removal; that if we were not ready the first time we went away, we

should

ſhould be ſure to make ready the next time; the matter would be the leſs. But it is not ſo. The removal out of this world that we muſt make, is never to return. Sure that is a loud call to make ready for it.

6. The nature of the removal requires a making ready for it. We make many removes in this world that are ſo inſignificant, that they require no preparation for them; but in the mean time, we make ſome, that it would be unaccountable not to make ready for them. Much more is it ſo in this caſe: for it is,

(1.) A going a great journey, Pſal. xxxix. ult. "O ſpare me, that I may recover ſtrength, before I go hence, and be no more." Eccl. ix. 10. What rational man going out of the country or the kingdom, though but for a time, will not be making ready for it beforehand? But what is going over the ſeas, in compariſon of going through the valley of the ſhadow of death? What is going into other countries, compared with going into the other world? It is a long and dangerous journey; and nothing the leſs weighty, that it is common, being the way of all fleſh, ſince it is a journey we will never come back over again. Wherefore make ready for this journey, make timely proviſion for it, take your way marks right, and ſecure a comfortable lodging there.

(2.) A going to a marriage, which you have been invited to, whether ye be wiſe or fooliſh virgins, Mat. xxv. The marriage is betwixt Chriſt and believers. In the goſpel ſinners are invited to it, and called to make ready for it in this world. In the other world that marriage is ſolemnized, and there is the eternal marriage-feaſt, beginning with the night of death's coming on; it is held in Chriſt's Father's houſe there, full of glorious light. But without is nothing but darkneſs. Death is the going away to it; what time they that are ready are taken into the marriage-houſe, they that are not ready are barred out in outer darkneſs. Wherefore make ready for this marriage, on which depends your making or undoing for evermore, Rev. xix. 7.

(3.) A

(3.) A going to a judgment-ſeat, even the tribunal of the Judge of all, Heb. ix. 27. "It is appointed unto men once to die, but after this the judgment." We are debtors to the divine juſtice, and muſt anſwer it. We cannot deny the debt, we are unable to pay, the longer it runs on, the more it increaſeth; we muſt make ready, by employing the Advocate, making the Judge our friend now, procuring the diſcharge of the debt to be produced there: or we muſt go to the priſon, Mat. v. 25. We are criminals, and there muſt receive the ſentence of death, if we get not now a remiſſion to produce againſt the indictment, and ſo be ready.

7. The pains of making ready will be fully compenſated with the fruit of it, Mat. xxv. 10. "They that were ready, went in with him to the marriage." ver. 21. "His Lord ſaid unto him, Well done, thou good and faithful ſervant; thou haſt been faithful over a few things, I will make you ruler over many things; enter thou into the joy of thy lord." The joys of the heavenly marriage-feaſt will more than compenſate all the painful work of making ready for it. To make ſinners meet for heaven, they are to be wrought and hewed with various trials and ſtruggles; right eyes to be plucked out, and right hands to be cut off; but there is no reaſon to ſtick at that, 1 Cor. xv. ult. "Foraſmuch as ye know that your labour is not vain in the Lord."

Laſtly, It will be dear bought eaſe, that is got by ſhifting to make ready, Prov. vi. 10, 11. "Yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep. So ſhall thy poverty come as one that travelleth, and thy want as an armed man." That ſpiritual ſleep and carnal eaſe will make way for everlaſting diſquiet and unreſt. They who will needs reſt now when they ſhould wake and act for eternity, muſt be deprived of the eternal reſt in the other world, Prov. xx. 4. "The ſluggard will not plow by reaſon of the cold; therefore ſhall he beg in harveſt, and have nothing."

Secondly, I come to conſider the impediments of people's making ready for the other world, to be re-

moved out of the way. Theſe I take to be theſe four chiefly.

1. A vanity of mind, by means whereof men can never be brought from fleeting in the vain things of a preſent life, to ſerious thoughts of their removal into the other world. They ſee others about them carried off, time after time; but it can make no ſolid laſting impreſſion on them, more than if they were immortal; the vanity of their minds ſuffers them not to bring it home to themſelves, but ſtill they look on the other world as a thing foreign to them.

O lay aſide this, if ever ye would be ready, Eph. iv. 17. "This I ſay therefore, and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind." And act like rational men, ſeriouſly laying your account with a certain removal of yourſelves into the other world, uncertain at what time, Prov. xxiii. 3. "A prudent man foreſeeth the evil, and hideth himſelf."

2. A heart throng of buſineſs of this life, whereby no room is left for thoughts of a removal into the other world; as was the caſe of the old world before the deluge, and of the ſinners in Sodom before their utter overthrow, Luke xvii. 26,—29. Martha's buſineſs hinders Mary's; they are ſo plunged into the many things, that the one thing needful is juſtled out. While this and the other thing is to be done for the body, the ſoul's caſe is left a bleeding, and neglected.

But O! why not the main care for the main thing? Ye may ſee to your neceſſary buſineſs, and your buſineſs for the other world too; but why ſhould the former enhance your whole time? Nay, the latter ye ought to do, in the firſt place, tho' not leave the other undone.

2. An averſeneſs to think of the other world and a removal thereto, whereby it comes to paſs, that theſe thoughts are ſhifted, till they force in themſelves by death at the door. This averſeneſs riſeth from conſcience of guilt, and prevailing carnality; and ſtaves off ſerious thoughts.

But

But to what purpoſe is it to ſtave off thoughts of that which will certainly be in on us at length? were it not our wiſdom, to do like that king, Luke xiv. 31, 32. who "going to make war againſt another king, ſitteth down firſt, and conſulteth whether he be able with ten thouſand to meet him that cometh againſt him with twenty thouſand? or elſe, while the other is yet a great way off, he ſendeth an ambaſſage, and deſireth conditions of peace." Set yourſelves then to conquer that averſeneſs, and drive over the belly of it; getting your hearts, by application of the Redeemer's blood, ſprinkled from an evil conſcience; and that will break your carnality.

4. Slight thoughts of what is neceſſary in order to preparation for the other world, whereby men imagine they may do that time enough, when there is any appearance of their removal. By this means it comes to be put off from time to time, till often in the iſſue it is out of time.

But did men ſeriouſly conſider the matter, what neceſſity there is of a change of their ſtate, for habitual readineſs; what neceſſity of a gracious orderly frame, for their actual readineſs; they would not look on it ſo ſlightly; but ſee it a matter of the greateſt weight, not to be eaſily compaſſed, and therefore to be ſet to timely.

Thirdly, I ſhall now give you ſome directions or advices for making ready.

1. While you are yet in health, ſet yourſelves ſolemnly to take hold of Chriſt Jeſus in the covenant, for death and eternity. In this lies your ſecurity for the other world, whereof he is Lord; and it is little enough to do it with an expreſs view to the other world and your removal. And it is beſt preparing for ſickneſs and death, when one is in health; for it is hard to ſay, what one may be capable of doing that way, when he comes to a death-bed. But let men toſs and wreſtle as they will with their ſickneſs unto death; it will always be well with them that ſaw to their ſoul's concern while they were in health, and have not their main buſineſs to do, when death is come to the door; while it would be too

much raſhneſs to venture our ſouls in their ſouls ſtead, who after having ſpent the time of their health careleſsly and irreligiouſly, begin in their ſickneſs unto death to ſhew a mighty ſerioufneſs and concern about the other world.

For the right managing of this work, be adviſed,

(1.) To ſet apart ſome time for it, more or leſs by day or by night, as your circumſtances will allow; ſo will ye get the buſineſs for the other world done in health in your chamber, out-houſe, or field, with more eaſe and deliberation than in ſickneſs upon a bed. Tenants will take ſome time off their ordinary buſineſs to go and take their land for another year; ſervants, to go and hire themſelves into another family; and ſo others in other caſes; and will people not go a little off their ordinary courſe of devotion, to make ready for the other world?

(2.) Begin the work with prayer to God, and then ſit down and conſider and open out your whole life, in its ſeveral periods, before the Lord; beginning with your conception and birth in ſin, proceeding to take a view of the ſins of your childhood, youth, *&c.* And deal impartially with yourſelves, in ſearching out your ſins. And when ye have ſearched out and reproached yourſelf with all that you can find, know that there are multitudes which have eſcaped your notice, Pſalm xix. 12. "Who can underſtand his errors?" And then view the curſe of the law juſtly due to you on theſe accounts, and thereupon take a view of the remedy in Chriſt.

(3.) Then go to God in prayer, and confeſs before him accordingly, what you were in your birth, what you have been in your life, and what you deſerve to be made in the other world. Go through the ſeveral periods of your life in your confeſſion, and lay out before him the particulars, wherewith conſcience charges you. This is the way to vomit up the ſweet morſel; and why ſhould we hide, or ſtick to confeſs our ſins particularly, ſince we muſt all anſwer before the tribunal of God? Having thus confeſſed your ſins, con-

feſs your deſert of hell and wrath for them, and condemn yourſelves; yet looking to God in Chriſt for mercy and pardon, 1 Cor. xi. 31. "If we would judge ourſelves, we ſhould not be judged."

(4.) This done, conſider the covenant offered you in Chriſt in the goſpel, with the perfect righteouſneſs, full remiſſion, and right to eternal life, held out to you therein. Examine yourſelves as to your believing it, and your willingneſs to enter perſonally into it, and to venture your ſalvation on that bottom; and to take Chriſt in all his offices; to reſign yourſelves to him as your Head and Huſband, to be his only, wholly, and for ever.

(5.) Then go to prayer, and ſolemnly in expreſs words from the heart, take hold of the covenant, believing, and reſting your ſouls on Chriſt in it, with an expreſs view to death and eternity; give conſent to him in the goſpel-offer; taking him in all his offices; reſigning yourſelves to him for time and eternity. And ye that can write, may, for your comfort and eſtabliſhment, write this your acceptance of the covenant, and ſubſcribe it with your hand, Iſa. xliv. 5. "One ſhall ſay, I am the Lord's; and another ſhall call himſelf by the name of Jacob; and another ſhall ſubſcribe with his hand unto the Lord, and ſirname himſelf by the name of Iſrael*."

Laſtly, After that you may addreſs yourſelves to God as your covenanted God, laying before him particular petitions relative to your removal into the other world, your reception into heaven, and the happy reſurrection of your body at the laſt day.

* A form of perſonal covenanting may be ſeen in the author's Memorial concerning perſonal and family faſting and humiliation, annexed to his View of the Covenant of Grace. It appears from his Memoirs, that in the end of the year 1729, he entered into a ſolemn tranſaction of this nature, with an expreſs view to his own removal into the other world, exactly following the directions here laid down.

Such a time well ſpent, would be the beſt ſpent time of all your life; and this courſe ſincerely followed, ye would be ready for the other world, come the removal when, and in what manner it will, ſo that ye might ſay with David, 2 Sam. xxiii. 5. 'Altho' my houſe be not ſo with God, yet he hath made with me an everlaſting covenant, ordered in all things and ſure," *&c.*

2. Put your worldly affairs in order, for your removal; ſuch of you as have any occaſion that way. Be preciſely juſt and upright in the courſe of your dealings with men, that you may have nothing to leave that is not well come, as ye would not leave a moth or a curſe in it. Accommodate your way of living unto your ability, and go not beyond it. One had better live ſcrimply upon what is his own, than plentifully on what is another's. Keep your buſineſs as far as poſſible from a ſtate of perplexity and confuſion, by ſtating and keeping your accounts clear. And one's teſtament lying by him, would not in the leaſt make him either ſick or ſore; but it would be a great eaſe when ſickneſs or death comes, to think, that part of one's work is done already. And it would be no great toil, for them that can write, to alter it from time to time, as there is any notable alteration in their affairs.

SECONDLY, The next particular branch of exhortation, which I offer you as native from the text, is, Do not put off or delay to make ready for your removal into the other world; but immediately ſet about it, ſince it is quite uncertain at what time you may remove. To enforce this, I offer the following motives:

1. God has allowed you time to make ready, but not one moment to delay it, 2 Cor. vi. 3. 'Behold, now is the accepted time; behold now is the day of ſalvation.' Heb. iii. 15. 'To-day if ye will hear his voice, harden not your hearts.' All the time you have had, ſince you came to the years of diſcretion, has been allowed you to make ready; ſo that if you ſhould now be removed unready for it, ye will not have it to ſay, that ye had

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no time for it. Perhaps it did not come in your head to make ready for the other world, having been ſo ſhort while in this. But whoſe fault is that? However, ſhould you put it off but till to-morrow, ye do it at your peril without God's allowance.

2. One hour's delay may be an eternal loſs, yea one minute's: for this hour, this minute, you may be removed into the other world. And where then is the next hour, or minute, which you put it off to? Why will men thus let ſlip the time they have, and truſt to a time they have not, and perhaps never ſhall have? What a venture is it to venture on eternity upon an uncertainty? Should one caſt away in a water, put off till the next minute his taking hold of the rope; we would reckon him a ſelf-deſtroyer, becauſe ere the next minute he may be in the bottom.

3. Tho' ye get the time ye put off unto, how are ye ſure of grace to help you to improve it? Tho' the ſhip be not gone off, the wind may be fallen, and the tide gone; that is an awful word, that may juſtly ſtrike with trembling, Luke xiv. 24. "I ſay unto you that none of thoſe men which were bidden, ſhall taſte of my ſupper." Indeed delayers to make ready ſeem to imagine, that it is in their own hand to put themſelves in readineſs, when they think good: but, alas! they deceive themſelves, 2 Cor. iii. 5. Common experience ſhews, that when ſuch a time comes, men are as ready for a new delay as ever.

4. The longer ye delay, ye make the work of making ready the more hard, Jer. xiii. 23. 'Can the Ethiopian change his ſkin, or the leopard his ſpots? then may ye alſo do good, that are accuſtomed to do evil.' It is like the mending of a dam: take it in time, it will be the eaſier; but to put it off, the breach grows wider, and will coſt far more labour. Alas! it often fares with our ſouls in this caſe as with bodily diſeaſes, which if taken timely might be carried off; but at length they grow ſo inveterate, being neglected, that they ſpurn all remedy.

Laſtly,

Laſtly, So far as ye delay, ye are unfaithful and cruel to your own ſouls, leaving them for the time in hazard of periſhing. If ye had a child fallen into the fire or the water, would you delay to pull him out? Thy ſoul is fallen into a gulf of ſin and miſery under the curſe, and is every moment in hazard, of falling down to the bottom; why do ye put off? why do ye not preſently ſet yourſelves to make ready?

Here I am aware of ſeveral objections, which I muſt anſwer.

Object. 1. I am but young yet; what needs ſo ſoon making ready for the other world?

Anſw. 1. And may ye not die young? Are there not in the church yard, ſuch as have died in childhood? are there not boys and girls in their graves there, young men and maids, men and women in their prime? I ſuſpect, that, on a juſt calculation, there would be found far more ſuch than thoſe of gray hairs. Therefore delay not to make ready though young.

2. To whom ſhould your youth and ſtrength be devoted, to God your Maker, or the vain world? Whatever extravagant notions obtain among the young with reſpect to this, I defy them to get a footing for them, but in their vain imaginations, not to be ſupported but by overlooking God and their Bibles, which lay them under a neceſſity of ſolid ſerioufneſs, ſtrict walking, and making ready, as well as others. Are they excepted in the divine precepts, and calls to theſe things; or in the threatenings, in caſe of neglect? No; Pſal. cxlviii. 12, 13. "Both young men and maidens, old men and children, Let them praiſe the name of the Lord; for his name alone is excellent, his glory is above the earth and heaven." *i. e.* Let them praiſe and ſerve ſerve him with the vigour of youth, and not ſpend it on the vain world; it is God's gift, let them not ſacrilegiouſly rob him of the uſe of it, but ſeriouſly conſider that caution, Eccl. xi. 9, 10. "Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy

thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes; but know thou that for all theſe things God ſhall bring thee into Judgement. Therefore remove ſorrow from thy heart, and put away evil from thy fleſh; for childhood and youth are vanity."

3. It is a real thing to find ſuch as are bred up under the goſpel, and ſpend their youth without making ready, to get grace to make ready after, Job xx. 11. "His bones are full of the ſin of his youth, which ſhall lie down with him in the duſt." It is an ordinary thing in a vain world, for the young to think with great reaſon to ſtave off the ſerioufneſs of religion, till once they be married at leaſt. But it is a juſt and awful obſerve, that they who living under the goſpel vainly and careleſsly before, are rarely converted after they are married, but are a ſtep farther back from Chriſt. It is founded on Luke xiv. 20. "Another ſaid, I have married a wife; and therefore I cannot come." And to confirm it do but obſerve how many there are who in their youth and ſingle life gave hopeful ſigns, wither away whene once dipt in the cares of a family. But in caſe that grace do reach you after that time, ye will readily find it a ſaving ſo as by fire, being broken and bruiſed in your entry to it, at another rate than you might have been before.

Laſtly, After all it is a baſe and diſingenuous thing, to put off the anſwering of the goſpel call and ſerious religion, till once ye are paſt your beſt. How think ye God will take that off your hand? Mal. i. 8. You will reſerve the dregs of your time for God, and give the flower and cream of your days to the vain world. I beſeech you imagine yourſelves in theſe circumſtances applying to God, and beginning to make ready; and let conſcience gueſs what is likely to be your anſwer and ſucceſs.

Object. 2. My hands are now ſo full of buſineſs that I cannot get opportunity to make ready; but if I were at the end of ſuch and ſuch a buſineſs, and freed from ſuch entangling circumſtances as I am now in, I would ſet myſelf to make ready.

Anſ.

Anſ. 1. Is not your buſineſs for the other world your main buſineſs? Tho' your other buſineſs ſhould go never ſo well, if that be marred ye are ruined, ſo as nothing will make up your loſs, Mat. xvi. 26. If that were once right, let your affairs in the world be never ſo unſucceſsful, it cannot make you unhappy. How then can ye reaſonably put it off longer?

2. Take heed that the buſineſs that mars you to-day from your great work, be not ſucceeded to-morrow with a buſineſs that will mar you more. It is ordinary, that he who puts off his great work, to a fitter time than the preſent, when the time comes he ſet, it is found leſs fit than the former. The caſe of Felix may be a warning here, Acts xxiv. 25.

Laſtly, That is at beſt a great and hazardous venture. Death comes in on men in the midſt of buſineſs without ceremony, however loth they may be to break it off to prepare for death, Pſ. cxlvi. 4. "His breath goeth forth, he returneth to his earth; in that very day his thoughts periſh." Luke xii. 20. Wherefore let no circumſtances, however perplexed and entangled, move you to delay.

Object. ult. It is time enough to make ready when one comes to a death-bed.

Anſ. 1. That is a manifeſt contempt of God, and of the other world. What? Is the matter of the other world ſuch a trifling thing, as to delay making ready for it, till ye be able no more to purſue the things of this life? Is it ſo ſmall a matter in your eyes, to obtain the favour of God, and a reception into his family above? You will certainly change theſe thoughts.

2. Ye may poſſibly get no death-bed, but may in an inſtant drop out of this, into the other world. Death ſends not always meſſengers before, to warn of its approach; many a man in health has by ſome providential incident been ſuddenly diſpatched into the other world. And delayers have ground to fear it will be their lot in a ſpecial manner, as ye may ſee, Mat. xxiv. 48,—51.

3. Though ye get a death-bed, ye may be rendered incapable of making ready, by the nature of your diſeaſe.

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Though ye be capable, you may get enough ado even to die, through a vehement toſs of ſickneſs. If there was one thief on the croſs that got repentance, there was another that died hardened; and this is moſt likely to be your caſe who ſo delay.

Laſtly, Death-bed repentance is ſeldom ſincere. What is recorded of the Iſraelites in the wilderneſs, may well have weight here, Pſ. lxxviii. 34,—36. "When he ſlew them, then they ſought him; and they returned and inquired early after God. And they remembered that God was their rock, and the high God their Redeemer. Nevertheleſs, they did flatter him with their mouth, and they lied unto him with their tongues." The terrors of death may make a mighty concern about the other world in a graceleſs heart; but what ſincerity there is for the moſt part in theſe things, may be learned from the caſe of ſuch brought to the gates of death, who after all turn juſt back to their old bias.

THIRDLY and LASTLY, The laſt thing upon thi ſuſe of exhortation is, Having made ready, keep ready. Your intereſt as well as duty is concerned in this. Therefore take the following directions.

1. Keep grace in exerciſe, Luke xii. 35. "Let your loins be girded about, and your lights burning." Slumbering virgins, though wiſe, are not ready to meet the Bridegroom. Let faith be awake, love kept warm, deſires aſtir, *&c.* And labour to be ſpiritual in all religious performances.

2. Beware of dipping deep again in this once forſaken world; of being drowned in its pleaſures, racked with its cares, glued to its profits, lifted up with its ſmiles, or ſunk with its frowns, 1 Cor. vii. 29,—31. "This I ſay, brethren, the time is ſhort. It remaineth, that both they that have wives, be as tho' they had none; and they that weep, as tho' they wept not," *&c.*

3. Be careful to keep a clean conſcience, as Paul, Acts xxiv. 16. "Herein," ſays he, "do I exerciſe myſelf to have always a conſcience void of offence toward God and toward men." Have you got on your wedding garment?

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keep it unſtained as far as may be; and what ſpots are daily contracted, be daily waſhing out, John xiii. 10.

4. Be always buſy in your generation work, for the honour of God, and the good of others, as ye have acceſs; that the Maſter coming find you not idle, Luke xii. 43. "Bleſſed is that ſervant, whom his lord when he cometh, ſhall find ſo doing."

Laſtly, Live in expectation of the better world, and your removal into it, Job xiv. 14. "All the days of my appointed time will I wait till my change come." 2 Tim. iv. 7, 8. "I have fought a good fight, I have finiſhed my courſe, I have kept the faith, Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous Judge ſhall give me at that day; and not to me only but unto all them alſo that love his appearing." Look for the day of your removal, as a day that will be your redemption-day, your marriage-day your home going day, the day better than that of your birth.

Upon the whole that has been ſaid touching the other world, I make theſe two concluding reflections.

1. We will all at length be in that world, of which we have ſo long had the report; and we will ſee in it, what we have heard about it, however foreign it appears to us now. Some of our brethren and ſiſters have been carried off into it in the time that we have been on this ſubject; and certainly it is not for nought that it has ſo long ſounded in our ears.

2. However we may now lightly paſs, and make very little reflection on what has been ſaid thereon: I doubt not, we will all have our reflections upon it, when we come there; particularly, whether we land in the upper or lower part of it, looking back on what we have heard of it, we will have this reflection, That the half has not been told. What others we will there have, the day will declare.

FINIS.

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